

THE  
**PANOPLIST,**  
AND  
**MISSIONARY MAGAZINE UNITED.**

---

No. 5.                      OCTOBER, 1810.                      Vol. III.

---

BIOGRAPHY.

---

ACCOUNT OF REV. CHRISTIAN FREDERIC SWARTZ.\*

THE attention of the public has, for several years past, been gradually directed to the state of Christianity in Hindoostan; till at length a mission from this country to the heathen in that part of Asia, is under serious consideration. We apprehend that some notices of the life, and the dying moments, of the venerable and truly apostolic Mr. Swartz, will be at this time peculiarly acceptable to our readers. His life and services demand, at any time, most unqualified admiration. For nearly half a century his self-denial, his disinterestedness, his steady zeal, his love to God and man, compelled the homage of Christians and heathen, civilized men and savages. Such was the beneficent tendency of his labors, and such the authority and dignity which his long-tried character had acquired, that his influence was almost unexampled with the common people; and Princes, and Governors General, spoke of him in the most respectful and affectionate manner. It is hardly necessary to add, that the other missionaries regarded him with the highest reverence and love.

Some account of this excellent man was published in the Pano-  
plist for November, 1807. See Vol. iii. p. 241. The following  
particulars come from other sources, and are extracted from the  
Christian Observer, Vol. i. pp. 130, 140, and 349. The account of  
his death was written by the Rev. Mr. Kolhoff, one of his fellow  
laborers.

---

MR. SWARTZ was born in Ger- Madras, at the age of twenty-  
many, in the year 1726. On the four, to preach "to the Gen-  
17th of July, 1750, he arrived at tiles" of Hindoostan, "the un-

\* The German mode of spelling this name is *Schwartz*: we follow the Christian Observer.

searchable riches of Christ." That he might be more extensively useful, he made himself master of four different languages. His labors were various and immense. He preached much, very often several times in a day. He frequently visited the different churches planted on the southeast coast of India. He instructed the schools of the Malabar children. He visited the sick; and he was often employed in secular transactions of a difficult and confidential nature for the government and for individuals.\* Even in his sixty eighth year, when on a visit to the churches of Cuddalore and Negapatnam, he commonly preached three times every day, in English, Portuguese, and Malabar. In this "labor of love," he was actuated by the purest motives. Salvation by grace, through the atonement of Christ, embraced by faith, and evidenced by a life of holiness and devotedness to God, was the theme on which he dwelt with peculiar pleasure, energy, and effect. He was himself a shining example of primitive Christianity, and might justly have said, "Be ye followers of me as I am of Christ." So established was his character for integrity, that he was honored with the confidence, not only of the Europeans within his extensive sphere, but also of the native Princes and their subjects. When Tanjore was besieged, and the garrison perishing with hunger, and when the Rajah solicited and promised in vain; Mr. Swartz, by merely giving

his own personal promise of payment to the country people, prevailed on them to bring in corn by night, and thus saved that important fortress. The late Rajah of Tanjore, though a heathen, frequently consulted Mr. Swartz on affairs of magnitude; and also committed to the care of Mr. Swartz his adopted son, the present Rajah; a young prince who favors the Christians in consequence of the impressions made upon his mind by his reverend guardian.

The road between Trichinapally and Tanjore had formerly been very unsafe, the inhabitants being chiefly collaries, or professed thieves; *but since the late Mr. Swartz had been among them so often, and had formed congregations in those parts, they had heard nothing of robberies.* These people thankfully accepted certain regulations made during the visit of the missionaries, which regulations had also been well received in the more southern congregations; but when they were proposed to the Christians at Tanjore, objections were made to them, as arrangements which Mr. Swartz had not judged needful. To such objections they replied, that during Mr. Swartz's time, *his presence and word had been instead of all regulations.*

The labors of Mr. Swartz were not confined to the instruction and conversion of the Hindoos; but with equal earnestness and fidelity he exhorted nominal Christians, whenever they came in his way; English, Portuguese, and German; to "repentance towards God, and faith in our Lord Jesus Christ," in order to forgiveness and salvation. After near half a cen-

\* See the Society's Report for 1795, and the testimony of the Marquis Cornwallis, p. 114.



tury of uninterrupted and excessive labors and self-denial in the service of Christ, I find him in a series of confidential letters, which are now before me, exulting, at the close of his days in the prospect of a happy eternity; not building, however, his hope of acceptance with God, upon his own labors and merits; but on the undeserved grace of God, and the meritorious sacrifice of his beloved Son.

It must afford sincere gratification to the Christian, that whilst adventurers will cheerfully expose themselves to the multiplied dangers of distant voyages and unhealthy climates in pursuit of gain, men are not wanting, who are ready "to forsake all," and freely and voluntarily to encounter as great dangers and greater hardships, for Christ's sake and the Gospel's.

It is a great consolation, that whilst the conduct of many Europeans might induce the Gentoo to suspect, that the God whom Christians worship is Mammon, a Swartz has been raised up there, the excellence and lustre of whose Christian character and conduct have subdued prejudice, and enforced conviction; have filled the people with love, the Bramins with admiration, and the Rajah with reverence.

From the beginning of January to the middle of October, 1797, he pursued his labors in his ministerial office, and in his studies, with great fervor under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns; and on Wednesday he preached a lecture in the Portuguese language, for the space of several

weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Trichinapally, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathen to accept the blessings of the Gospel.

During the course of the week, he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

Though his strength and vigor were greatly impaired, yet his love to his flock constrained him to deny a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his con-

gregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blamable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him with such joy, as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God, and of their duty.

He heard almost every day the accounts delivered by the catechists, of their conversation with Christians, Papists, and heathen, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of the Rev. Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and ev-

ery remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November.

Under all his severe sufferings, he never uttered a single expression of impatience; his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

Although his strength was quite exhausted, and his body extremely emaciated, through the frequent vomitings, yet, under all this calamity, he desired that the school children, and others who usually attended the evening prayers, should assemble in his parlor, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness, he seemed particularly pleased with that excellent hymn, which begins with the following words:

"Far from my thoughts vain world  
be gone,  
Let my religious hours alone;  
Fain would mine eyes my Savior see  
I wait a visit, Lord, from thee!"



He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the heathen, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honor the creature more than the Creator."

On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language the Rajah seemed to be deeply affected. The tenor of his speech was as follows:

"After God has called me hence, I request you will be

careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honor the only true God. May he be merciful and enable you to do it."

Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

The resident, Mr. Macleod, who had been on a visit to Trichinapally for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street, from Trichinapally. The Doctor arrived here on the first of December, and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the seventeenth of October.

On the third of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and

myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

Before he received the Lord's Supper, he put up a long and affectionate prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Savior, was a great lesson of humility to us.

Our joy was great on his recovery, but alas it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was however surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about Divine things.

After his recovery, he frequently wished, according to his old custom, that the school children and Christians, should assemble in his parlor for evening prayer; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost ev-

ery conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him, (after his return,) the conversation turning upon Dr. Young's *Night Thoughts*, which was one of Mr. Swartz's favorite books, he observed to the Doctor, that those weighty truths contained in it, were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honors, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohle, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through Christ. He was transported with joy when he spoke on those subjects, and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February, 1798, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr.



Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labor and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

During his last illness the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings; to continue and increase his Divine blessing upon his labors for the propagation of the Gospel; and to bless all the pious endeavors of the Society, and all those institutions estab-

lished in this country for the enlargement of the kingdom of Christ.

He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervor was visible to every one present, whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain:" "Very true," replied the doctor, "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with those words, "O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him, in

the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervor and delight. After we had retired he prayed silently, and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the 72d year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to intreat him to enable us to

follow his blessed example, that our last end might be like his.

His remains were committed to the earth on the 14th of Feb. about five in the afternoon, in the chapel out of the fort, erected by him near his habitation, in the garden given to him by the late Tulja Maha Rajah.

His funeral was a most awful and very affecting sight. It was delayed a little longer than the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ! and may he send many such faithful laborers, to answer the pious intention and endeavors of the hon-



orable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for

the sake of our Lord Jesus Christ! Amen.

---

## RELIGIOUS COMMUNICATIONS.

---

### LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

#### No. IV.

#### *The Scriptures of the Old and New Testament a Revelation from God.*

PREVIOUSLY to the immediate discussion of this subject, it will be useful, and certainly proper, to state explicitly what is here intended by a Revelation.

1. Revelation, in the highest sense, is a direct and supernatural communication of truths, precepts, or facts, not otherwise known, nor, in the case supposed, discoverable, by those, to whom this communication is made.

2. In a sense somewhat inferior, Revelation is a revival, and a correct establishment in the memory, of truths, precepts, or facts, which, although once known, could not otherwise be remembered; or which, if partially remembered, could not be correctly established.

3. In the instance before us, viz. the Scriptures, Revelation is a complete direction of the mind of the inspired person to such truths, precepts, and facts, and to such only, as, in the view of God, were proper to be mentioned in the Sacred Canon.

4. Revelation involves a complete security from error, in all these particulars. Thus far the

definition given, refers to *the subjects* of Revelation. This, however, is not all, which is involved in the term. It includes also, in several respects, *the manner, in which the communication is made*. Concerning this it is to be observed,

5. Revelation supposes, that the words, which the inspired person uses, to communicate what is revealed to him, are such, as will convey, so far as human language permits, the things revealed, truly, exactly, and in the manner best fitted to answer the purposes of the Revelation.

6. With this limitation, the words, and their arrangement, may still be such, as to exhibit, altogether, the characteristic style of the person inspired.

Truth may be, and is, communicated by all men, and by each in his own style, with much the same exactness. By innumerable multitudes, also, it is communicated with advantages so entirely the same, as to leave no room to the human eye for any material distinction. *The words, therefore, which the*

*Holy Ghost teacheth*, need not be such, nor so modified, as to change at all the characteristical style of the writer.

As Instances of Revelation in the high sense, mentioned under the first head, I adduce the Mediation of Christ; the Resurrection of the Body; the Scriptural Future State; and the means, and certainty, of Justification.

As an instance of Revelation in the sense, mentioned under the second head, I adduce, particularly, the discourses of Christ, recorded by the Evangelists, and especially by St. John.

Of the third, fourth, and fifth observations, the whole volume of the Scriptures is the proper example.

Several other observations might with advantage be added to these. But I shall omit them here; because the definition, already given, is sufficient for my purpose; and because I am unwilling to trespass upon the patience of those who hear me.

All the arguments which will be advanced in these Lectures, to support the doctrine, that the Scriptures of the Old and New Testament are a Revelation from God, will be arranged under the three following heads.

I. *The Historical,*

II. *The Doctrinal, and*

III. *The Miscellaneous Evidence of the Divine Origin of the Scriptures.*

Under the first head I shall attempt to shew *the Reality of the principal Facts, contained in the Scriptures.*

Under the second, *the Truth of the principal Doctrines.*

Under the third I shall allege *all the other kinds of Evidence, which are not properly arranged under the two first.* For example, I propose here to consider *the nature of Prophecy and Miracles, and their influence on this question; the Circumstances, Character, and Harmony, of the Scriptural Writers; the Purity, and Sublimity, of their Writings; the Character of Christ; the Manner, in which the Sacred books have been transmitted to us; and several other things, which need not now be specified.*

I have chosen this division of the subject, because it is clear, and comprehensive: particularly, because it is free from that embarrassment, to which the common division of this Evidence into *Internal and External* is necessarily subjected: those, who adopt this division, being compelled by unavoidable necessity to blend these two kinds of evidence throughout many branches of their discussions. Prophecy may be mentioned as an example of this. Prophecy is contained in the Scriptures; and is thus far *Internal*. The fulfilment of many Prophecies is, however, to be found only in *Profane History*. The evidence, furnished in this manner, is therefore *External*. Yet, according to this division, the evidence from Prophecy must be arranged under one or the other, of these heads. The division, which involves in itself such confusion, is of course a bad one.

I. I shall consider in a series of Lectures, *the Historical Evidence, that the Scriptures are a Revelation from God.*



The *First* great *Fact* which offers itself to our view in this inquiry, is the CREATION.

It is asserted by Moses in the first chapter of Genesis,

That, *In the beginning, God created the Heavens, and the Earth; or the Universe:*

That, *The Earth*, or mass of matter, out of which the Earth and other things were made, *was without form and void.* The same mass is called also in the same verse, *the deep, and the waters.* When it is said that this mass was *without form*; it is intended, that it was shapeless; or of no particular describable form. When it is said, that this mass was *void*; it is intended that it was void of beauty, order, and the appearance of design:

That, *Darkness* rested on the face of this mass, called *the deep:*

That, *The SPIRIT of God* moved upon the face of this mass, called, here, *the waters:*

That then by a command, God brought into being *light*; and that *the preceding darkness*, existing after the creation of the chaos, and this light, existing until the next return of darkness, constituted *the first day:*

That on the second day, he created *the firmament:*

That on the third, he *separated the dry land from the water*, properly so called; and created *the grass, trees, and plants:*

That on the fourth day, he created *the Sun, and Moon*, and placed them in the visible heavens; and that *he made the stars also:*

That on the fifth, he created

*the fowls, and fishes; and endued them with the power of propagating their species:*

That on the sixth, he created the *beasts*, possessed of the same power; and, at the end of all these wonderful works, formed *two individuals; a male, and a female;* who were the progenitors of mankind: and

That *on the seventh, he rested from the work of Creation, and blessed, and by his example hallowed, the Seventh day.*

Such, according to *Moses*, was the work of Creation. To this account it is added, that *God saw every thing, which he had made, and behold, it was very good.*

In support of this account, as a just and true one, of the great fact, which it records; I observe,

1. *It is altogether reasonable in itself.*

The assertion, that the world, or the mass of matter, of which this globe is composed, was originally brought into being, is reasonable; because

In the first place, *There is no reason for the contrary opinion.*

The only objection which has been made to the doctrine, that *God created all things*, or that *Matter was created*, which deserves any attention, is that of *Aristotle*, viz. *that the creation of matter is an effort too great to be realized by the human mind.* *Aristotle* was, I believe, the first person, who taught in *Europe* the doctrine, that *the world was eternal:* and this doctrine he embraced, as he says, merely because he could not conceive, that the world could be brought into existence. How far this argument is satisfactory,

may be learned from *Aristotle* himself; who afterwards declared expressly, that he could find no cause, why it should be esteemed a certainty, *that the world either was, or was not, eternal.*

That such a Creation was beyond the power of God cannot be supposed for a moment; if we consider, that the Creation of minds, or spirits, is at least as great an exertion of power, as the creation of matter; and remember, that minds are created every day in immense multitudes.

Secondly, *The qualities of matter are obviously such, as strongly evince design and wisdom: because they are adapted to the ends, which matter is obviously intended, and employed, to accomplish.*

These ends are indubitably the result of wisdom; and of Infinite wisdom; as, with equal evidence, is the whole process, by which they are accomplished. That the adjustment of these means, for the purpose of accomplishing these ends, is a work of infinite wisdom, no sober man will question. That matter should have been eternal, self-existent, and yet possessed of exactly those qualities, which fitted it to answer the designs of this wisdom, is a mere assumption, without any probability to support it; and, to say the least, is but one chance out of an infinity. But as he, who creates minds, could certainly create matter, it is evident, that, if he found matter, existing with qualities unfitted for his own purposes, he would either destroy the existing properties of matter, and invest it with new ones; or create new

matter, and give it such properties as suited his own purposes. The properties of matter, then, are either the result of this immensely improbable chance; or of the creating power of God. I willingly leave it to the Atheist himself, on the supposition, that these premises are admitted by him for the sake of argument, to determine which of these ought to be the consequence. But, if we subtract from matter its properties, it is difficult to say what will remain: certainly nothing, of which we can form a conception.

Thirdly, *There are many reasons, derived from various sources, to receive this account of the Creation: while there is no argument for the contrary opinion.*

There was such a writer, as Moses; of the character, at the time, in the country, and of the circumstances, ascribed to him in the Scriptures. This is evident; because the Jewish records, from the time, at which *Moses* is asserted to have lived, to the end of the first century after the birth of Christ, were never materially interrupted. Hence there is the fullest reason to suppose, that such recorded facts, as merely respect the state of that nation, (miracles apart,) were real. For the same reasons, which induce us to believe any other course of history concerning the affairs of any nation, we ought to believe the records of the Jews. No records of any other ancient nation have so many marks of authenticity; or are so well attested; as those of the Jews. This of itself is sufficient proof of the fact, that there was such a man, as Moses; and that he sustained



such a character, and performed such actions, as are attributed to him in the Pentateuch.

The subsequent writers in the Bible, although we are not, here, to take it for granted, that they were inspired writers, are yet fairly to be considered as unimpeachable historians of their own nations. A great proportion of these mention *Moses* expressly, and uniformly speak of him as the founder of their nation; as the writer of the Pentateuch; as their Lawgiver; as the person, who led their ancestors from the bondage of *Egypt* through the *Red Sea*, and through the *Arabian* wilderness to the borders of *Canaan*; and as the immediate source of all their institutions, civil and religious. So far as my knowledge extends, not an individual writer of this nation, either ancient or modern, has questioned, even remotely, the reality of the character, or the authenticity of the writings of *Moses*. Such an agreement, as this, cannot be found in any country, or among any people, in support of their early history; or of the character, and actions, of the person, or persons, supposed to have founded their national existence. That such an agreement should have existed in favor of a falsehood; especially in a case of such magnitude; is incredible. The principles, on which alone we can question the existence, character, and actions of *Moses*, (his miracles excepted,) would force us to reject nearly all historical information.

The state of the Jews, of itself, clearly proves these facts. We know with certainty, that

the Jews lived in just such a state of society, as that, which is delineated for them in the Pentateuch; that they had just such laws, just such a religion, and just such manners. We also know that these were all peculiar to this people, and in many respects contrary to those of all other nations. For this singular state of society, there was a cause. But no other cause has ever been alleged, except the system contained in the Pentateuch, and professedly written by *Moses*. The Jews of the present time acknowledge these without a dissenting voice to be their laws; and to have been from the date, assigned in the Pentateuch, uniformly, and only, the laws of their nation. The Jews of every preceding age have made the same acknowledgment. But it is impossible that an *event* so public, and so important, as the establishment of such a code of laws, a religion so singular, and a state of society so peculiar, should not be known at first, or that it should be forgotten afterwards. Equally impossible is it, that the *source* of these things should be unknown, or forgotten. This impossibility is pre-eminently evident, if we consider the remarkable, the singular events, which preceded, and attended, the establishment of the Jewish system. The Jews were the bond-slaves of the *Egyptians*. From this bondage they escaped. They passed through, or, if the Infidel pleases, round the *Red Sea*: they crossed the *Arabian* wilderness: they conquered the inhabitants of *Canaan*, and planted themselves permanently in

that country. Such an scape from slavery, such a national pilgrimage, such a conquest, and such an establishment in a country subdued by their arms, it was impossible for them not to remember. Equally impossible was it for them not to know, and remember, by whom they were conducted through such mighty events; and whether they derived from the same man, their laws, religion, and state of society. An Exodus of this kind could not be forgotten; nor a conquest of this magnitude; nor the persons, who, as leaders, were concerned in either.

At the same time, a considerable number of heathen writers of fair character, and under no possible imputation of any prejudice, have given us accounts of *Moses*, agreeing, in many particulars of high importance, with those of the Scriptures.

To his existence, at the time specified, as a member, and a ruler, of the Jews or Israelites, testify, *Justin, Trogus Pompeius, Eupolemus, Numenius, Artapanus, Diodorus Siculus, Celsus, Porphyry, &c.*

That he taught letters to the Jews, they to the *Phœnicians*, and they to the *Greeks*, testify *Eupolemus*, and the *Hymns*, ascribed to *Orpheus*, to the two last facts; and *Artapanus* to the first. To the last fact testify *Philostratus, Pliny, Lucian, &c.* The two last facts are, also, unanswerably evident from the names, and characters, of the Greek alphabet: both of which are, beyond a controversy, derived from the Hebrew alphabet.

As I shall have occasion to resume this subject in a future

part of these lectures; I shall dismiss it for the present.

*Moses*, it will be easily seen, may have conversed with his Grandfather *Kohath*; he with *Jacob*; he with *Abraham*; he with *Shem*; he with *Methuselah*; and he with *Adam*. Thus between *Adam* and *Moses* five generations of men may have received, and communicated, the whole of the history, written by *Moses*, except that of the Creation. In so short a series of descents, where the several pairs of these persons had so long opportunities of conversing together, there is scarcely any room to suspect mistakes of serious importance: especially with respect to events of so momentous a nature, as those, which *Moses* has actually recorded. But, if the account given of the primitive state of man, of his apostasy, of the Deluge, of the calling of *Abraham*, and of the destruction of *Sodom*; events, of which some, or other, of these persons, were eye-witnesses, and about which none of them were exposed to any error; be acknowledged to have taken place; there will probably be little debate about the Creation. As to the objection, which may be raised, here, against the original length of human life, attributed by *Moses* to the antediluvians, I shall consider it hereafter.

It ought to be added here, that no writer of any other nation has left such satisfactory proofs of his integrity, as *Moses*. This position I shall at the present time take for granted; and shall leave it to be particularly examined on another occasion.

2. *The Time, at which the*



*Creation is said to have taken place, accords with all our knowledge on this subject.*

To support this assertion I observe.

In the first place, *That no human records reach beyond this period.*

The only accounts, which have been seriously imagined to contradict this observation, are those of *Egypt, Phenicia, Hindoostan, and China.*

Those of *Egypt* are given to us by *Manetho* and *Eratosthenes*.

But *Manetho* plainly deserves no credit. He professes, that he derived his accounts, in a considerable measure, from books, or records, written in the Greek language, and laid up in the Egyptian temples by the second *Thoth*, or *Theuth*. But, at the time, alleged by *Manetho*, as the proper date of these writings, there were no such writings in Greek; for there was no such language; and, in the proper sense, no such nation. Besides, all his accounts of times very ancient, are merely accounts of names; without facts, and without vouchers; and therefore deserve not the least attention.

The Chronological Tables of *Eratosthenes*, *Bedford* observes, substantially agree with the accounts of *Moses*, as they are confirmed by *Dicaearchus*, *Pliny*, and *Eusebius*.

*Sanchoniathon*, the only *Phœnician* writer of any consequence, confirms, and very strongly, the accounts of *Moses*, as well with regard to time, as to other circumstances.

The *Hindoo* accounts, as appears by the labors of the late *Sir William Jones*, confirm, in

many respects, those of *Moses*. Their chronology, which has been supposed to differ almost incalculably from that of the Scriptures, has, by the labors of the same great man, been shewn to harmonize, in its true import, with the sacred Chronology.

The *Chinese*, not to mention the contradictoriness of their early accounts, were, as *Sir William Jones* has discovered, a Colony of the *Hindoos*; which emigrated to the Province of *Shensi*, about twelve centuries before the Christian era. All their ancient accounts, therefore, are merely mutilated *Hindoo* narratives, or fictions of their own. *Confucius* evidently regarded them as having no claim to credit.

Secondly, *The Traditions, and Histories, of ancient nations, universally either directly declare, or unavoidably imply, that the world was made, or at least was first inhabited, at a period, not materially different from that, assigned by Moses.* The progress of population, of society, agriculture, arts, and improvements universally, furnishes unanswerable proof, that men were created at a period not very distant. The history of all these subjects is inexplicable, if the human race existed at times, in any great degree more ancient, than those alleged by the Scriptures.

Thirdly, *The Christian Scriptures plainly support the Mosaic account of the Creation.* Whatever arguments, then, can be alleged in behalf of these Scriptures as a Revelation from God, go the whole length towards establishing the Mosaic account.

Fourthly, *The moon's approximation to the earth, which by a*

series of observations and calculations is, as *Ferguson* observes, proved to be real, and considerable; shews the earth to have been formed at a period not far distant from the present.\*

There are two Objections against the date of the Creation, for which I contend. One is that, attributed by *Brydone* to the Canon *Recupero*; and is summarily the following;

That a stratum of lava, which according to the opinion of the Canon flowed from Mount *Etna*, in the time of the second *Punic* war, (about 2000 years ago,) is not sufficiently covered with soil to produce either corn, or vines. Hence, if *Brydone*, who seems to have a kind of facility in mistaking, has been guilty of no error, the Canon concluded, that it requires 2000 years to change the surface of lava into a fertile soil. Seven distinct lavas, one under another, have been discovered in digging a pit near *Jaci*, in the neighborhood of Mount *Etna*; most of them covered with a thick stratum of rich soil. Hence the Canon is said to have concluded from analogy, that the lowest of these lavas flowed from the mountain 14000 years ago; and that the earth, of course, is more than 14000 years old.

To this conclusion of *Recu-*

\* We are aware that *La Place*, in his *Système du Monde*, has stated it as the result of his observations, that the moon is gradually receding in the same regular manner, in which she has heretofore approximated. We do not, however, consider the point as so fully settled, contrary to the long course of preceding observations, as to make it necessary to omit this argument.

Ed.

*pero*, Bishop *Watson*, among other answers, has given the following decisive one; that the mass which covers *Herculaneum*, and *Pompeii*, consists of seven distinct lavas, with veins of good soil between them. But the lowest of these lavas we know to have flowed from *Vesuvius*, in the year 79 of the Christian era: a little more than 1700 years since. Complete proof is here furnished, that lava may be covered with a fruitful soil in about 250 years, instead of 2000.

The other Objection referred to is this:

"It cannot be rationally supposed, that God should have begun to create at so late a period in eternity."

This objection has been often alleged; and always without consideration. A moment's thought will prove, that if the world had been created a million of years, or a thousand of millions, before the Mosaic era, the inhabitants, at the distance of 6000 years from its creation, would have had every reason to dispute, or deny, its date, which we now have. "Can it be imagined," might they say, "that God began to create only 6000 years ago?" This question, with the clearest evidence, would be equally just, and proper, at the distance of 6000 years from the creation; let it have taken place at any supposable date; but is alleged without force at the present time, as it must have been at any other. He, who does not perceive that *sooner and later* have no reference to eternity, and cannot in any sense be compared with it, has thought little concerning the subject.



For the Panoplist.

"TO MORROW" is the language of procrastination: how many presume on this fondly expected, but very uncertain day. The votaries of pleasure must indulge in sensual gratification, and give a loose to all their desires *to day*; but *to morrow* they intend to bid adieu to worldly pleasures, and seek that religion which will make them *happy* hereafter. The rich man is employed every moment of *to day*, in accumulating wealth; but he tells you, that *to morrow* he means to lay up treasure in heaven, *where the moth doth not corrupt, and where thieves break not through nor steal*. The honorable man is *to day* seeking with avidity honor from the world; but *to morrow* he intends to seek *that honor which cometh from God only*. The drunkard must indulge in his cups *to day*; but *to morrow* he hopes to become sober and temperate. The thief is anxious to embrace one more opportunity of robbing his neighbor; but *to morrow* he thinks he shall become honest and upright. The profane swearer must be indulged with using the dialect of hell *to day*; but *to morrow* he intends to serve God and fear an oath. The fraudulent man must *now* practise deceit and artifice; but *to morrow* he is to become fair in his dealings.

My dear friends, how many of our predecessors in sin, whose bodies are now in the grave, have waited for, yea, have expected a *religious to morrow*: but, alas, they have waited in vain!

My dear young readers, this subject particularly calls for

your attention: have you presumed on an uncertain to morrow? Remember, "procrastination is the thief of time." Before to morrow's dawn your sun may set for ever, and leave you in that dark abyss, where hope will never come, and whence there is no deliverance. O then, why will ye die? why will ye persist in your rebellion which will end in ruin?

My dear aged fathers and mothers, what can you have to do with *a to morrow*? I sincerely desire that you may see many future days filled with acts of piety and benevolence, but it is not in the power of angels or men to insure you one. How then does it behove both you and me to catch the fleeting moments as they pass; and employ them to the honor of that God, from whom we have so deeply revolted.

My Christian friends, *where is the blessedness ye once spake of?* not vanished, I would hope, *as the morning cloud and the early dew*. Do we not profess to belong to one family? to be engaged in one common cause? and heirs of the same inheritance? Then surely it equally becomes us to be zealous *now* for our Master's honor, for the enlargement of his kingdom, and the promotion of his cause in the world. Do we feel an anxious solicitude for the salvation of poor Christless sinners? Do we tremble for them; do we feel exceedingly distressed for their immortal souls; and do our bowels yearn over them with compassion? Do we plead with God for them with an importunity not to be denied? Ah, did we love our neighbors as ourselves,

we should be equally solicitous for their souls as for our own. Then let us pray, and never faint. *Boast not thyself of to-morrow, for 'thou knowest not what a day may bring forth. If thou be wise, thou art wise for thyself: but if thou scornest, thou alone shalt bear it.*

JULIANA.

---

MEDITATION II.

Jer. x. 23. *O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.*

THE person who has lived to middle age, especially if he is apt to reflect upon the various events which are befalling him and his acquaintances, must be convinced of the truth here inculcated. Few such persons can be found, to whom the following course of thought will not be, in the main, appropriate.

How different are my circumstances from what, on my first entering into the active world, I imagined they would be at this time of life. Had I in the ardor of youth made what I should then have called a probable estimate of my progress through the world, how different would it have been from the actual history of that progress. And if I had called to my assistance in making such an estimate, the wisest and most experienced of my friends, how would the result have mocked all our calculations. How many events, trifling in themselves, have altered the whole tenor of my life, the whole circle of my

connexions, and the whole sphere of my influence. And these events were, each of them, absolutely impossible to be foreseen, guarded against, or sought after, by any human wisdom or precaution. Into how many unknown dangers have I fallen, and from how many threatening calamities have I been delivered; and that not by my superior watchfulness and skill, but by the kind interposition of my great Benefactor. On a review of my own experience, can I hesitate to admit, that *it is not in man that walketh to direct his steps.*

While contemplating this interesting truth, let me derive from it some of the instruction which it obviously presents. From my own ignorance and weakness, I turn to Him who is infinitely powerful and wise; and who can, therefore, conduct me safely through innumerable perils, and deliver me finally and forever from all evil. Finding my utter inability to guide myself, I am compelled to seek the direction of Him who knows all the mazes of error, and will preserve his children in the straight path which leads to endless glory. And while I confide in this glorious Being, let me discard all distressing anxieties with respect to futurity. Most of what I have heretofore suffered, (except what has been the direct consequence of my own sins,) has befallen me from events unexpected and inevitable. Numerous fears by which I have been often made uncomfortable, the lapse of time has proved to be groundless. Most of the enjoyments, also, which I have fondly anticipated, have either eluded my pursuit,



or proved fallacious and unsatisfactory; while many others have sprung up around me, to cheer my pilgrimage, without my knowledge or seeking.

Let me, then, moderate my fears of temporal distress. Troubles which are confined to this world must be short: even those which are most dreaded, are capable of great alleviations.—Those which I am most inclined to fear, may never arrive; and, in that case, the strength of body and mind wasted upon them, might have been better employed. If I am the friend of God, all temporary pains will be only the salutary chastenings of my heavenly Father; if I am not, terrors more dreadful than any which this world can furnish, ought to possess my soul.

Let me, also, moderate my hopes of worldly happiness. The proof is irresistible, that this world is not able to give great and exalted pleasure. It is high time that men should cease to expect it. While I carefully perform the

duties of my station, and thankfully receive whatever of temporal good a wise Providence may bestow, let my hopes be raised higher than any object beneath the sun. When inclined to indulge in sanguine calculations with respect to the progress of religion in the world, let me learn here also to wait his pleasure, in whose power are *the times and the seasons*.

But blessed be God! there is a state of happiness to which all good men can look forward, in which there shall be neither disappointment nor alloy. It is a glorious prerogative of the Christian, that the Being whom he most loves, the character which he is most anxious to attain, and the kind of happiness which he most wishes to enjoy, are immutable and eternal. Well may he be elevated above the world, as he passes along in his pilgrimage, and feels that he is soon about to approach mount *Zion with songs, and everlasting joy upon his head*.

---

## MISCELLANEOUS.

---

### For the Panoplist.

It has often occurred to me, while reflecting upon the ignorance and the misery of man, that a salutary use might be made of *Arithmetic, by applying it to moral purposes*. The late Dr. Franklin owed much of his practical wisdom to a judicious employment of this simple expedient. I have heard of a person

who was accustomed to spend a trifle daily upon strong drink; but who, on being requested to calculate the sum which this daily trifle would amount to in the course of twenty years, was astonished beyond measure at the result. It is not improbable that some, who are not influenced by higher considerations,

would be deterred from vice by a clear exposure of its expensiveness.

But what most presses this subject upon my mind, is a consideration of the many great and beneficial objects, which can be accomplished by accurate calculation, and by that wise direction of pecuniary means which naturally flows from it. While *the love of money is the root of all evils*, ΠΑΝΤΩΝ ΤΩΝ ΚΑΚΩΝ, as the Apostle expresses it, the chastened, regulated, and conscientious *use of money*, is the great and durable support of all enlarged plans of benevolence. There is reason from the Scriptures to believe, that in the millennium the world will be incomparably more wealthy, as well as more populous, than it ever has been hitherto. And it is no small consolation to reflect, that the copious gifts of Providence, which, in the present depraved state of mankind, are prostituted to every base passion, and every unholy pursuit, will then be under the direction of sanctified affections, and employed in such a manner as to prove the existence of gratitude, adoration, and love, towards the beneficent Giver.

But to be more particular. The vast expenses laid out in this country upon objects of a pernicious nature, are inconceivable to those who have thought little on the subject. The single article of unnecessary spirituous liquors, is a most impoverishing drain from the resources of multitudes. The late Chief Justice Ellsworth, in the warmth of his patriotism, and of his philanthropic feelings, used to lament the in-

creasing use of strong drink. Every true patriot, every man not bereft of love to mankind, will join in the lamentation. It is not the abuse of ardent spirits by habitual drunkards, which is here principally referred to; but that immoderate consumption of them to which many of our farmers, mechanics, day-laborers, and others, are addicted. How great this consumption is, few persons trouble themselves to inquire. The following facts and calculations will throw some light on the subject.

A pretty accurate estimate was lately made of the quantity of West India rum consumed in a year, in a small country town, which lies somewhere in New England. Were the place named, it is possible the inhabitants might think themselves singled out as uncommonly blamable in this particular; but we fear, that, on a comparison, more than half the towns throughout the New England states, would find little occasion to boast. The result of the above-mentioned estimate was, that 10,000 gallons of rum were drunk in a town, which contains probably about 2000 souls. Only a very small part of this quantity was necessary; and, to those who are acquainted with the subject, it will not seem an unfounded supposition, that as much was expended for brandy, gin, &c. during the same year, as ought to have sufficed for the whole consumption of ardent spirits. We may, therefore, consider the whole 10,000 gallons of rum, (which cost the consumers 10,000 dollars,) as being altogether a useless expense.



Let us inquire whether this money could not be laid out rather better, so far as respects all the important interests of the people concerned, and society at large. This is an easy task. It might, indeed, puzzle a fiend to tell how this sum could promote worse purposes, than those to which a great part of it is devoted. If those who are chargeable with such waste, could be induced to hoard their money which is thus expended, and sink it in the ocean at the end of every year, their conduct would be wise and commendable, compared with what it is at present. They would then lose their money only; now they lose money, health, and frequently reputation. They also contract pernicious habits, exhibit evil examples, and become stupid and hardened in sin.

Before I proceed, however, it is to be recollected, that a part of the sum of 10,000 dollars, goes into the national treasury; and if it were not paid in this way, on the supposition of a general reformation in this particular, it must be paid in some other. We will, therefore, deduct 2,800 dollars for duties; and there will remain 7,200 dollars, which, in my humble opinion, might be more beneficially expended in the following ways.

1. Let 350 dollars be added to the salary of each of the two ministers in the town. This will enable them to live with less anxiety about temporal things, to devote their time with less distraction to the duties of their office, and to make a decent annual addition to their libraries. All these objects are important. Perhaps the last

would be better accomplished, by making an appropriation every year for the purpose of founding and supporting parish libraries, to descend from generation to generation for the sole use of the ministers. If so, let the proper sum be deducted from 350 dollars, and the remainder applied as above. As to ministerial libraries, I am inclined to think that there are few methods in which the durable interests of the people could be more promoted, than by founding them. Small annual additions, judiciously made, would render them valuable; and the minister who would not profit by the aid of a good library, can hardly be supposed fit for his station.

2. Small social libraries established among the people of a parish, have been found by abundant experience to be eminently useful. Here is not the place for expatiating upon the various advantages to be derived from them. If 250 dollars annually, in each of the two parishes, were applied to this purpose for a few years, a less sum would be sufficient afterwards, and the surplus could then be had for some other public object.

3. The common schools in the town referred to might be greatly improved. That useful class of men, school-masters, do not in general receive an adequate support; they should be made respectable, that the whole benefit of their employment may be experienced. The school houses should be commodious; and at least one good school in every parish should be kept up the whole year. In addition to what is already done, let 1,000 dollars be annually appropriated

to building and repairing school houses, and supporting instructors.

4. The poor demand a more comfortable allowance, than is generally afforded them. By the poor I intend not only those who are actually supported by the public, but all who are prevented by sickness, unforeseen calamities, or poverty, from obtaining those necessities and comforts of life, which ought to be afforded in a country filled with plenty, and blessed with the Gospel. To individual and public charity, 1,000 dollars, in addition to what is now expended in this way, will not be too large an allowance.

5. Allow 1,500 dollars annually, for a number of years, to make durable improvements in the roads, bridges, &c. By an economical expenditure of this sum, besides what is now expended for the same purposes, it would not be long needed, and might be diverted into other directions.

6. Devote 1,000 dollars to Missionary, Bible, and Tract Societies, and to other institutions for the promotion of Christianity. These associations call, in impressive language, for the benefactions of the liberal. In particular, the translations of the Bible into the languages of Asia proceed more slowly than they would do, were not pecuniary resources wanting. But this is not the place for stating the claims which these objects have on the Christian public; a volume would hardly contain them.

After these appropriations from the money unnecessarily and perniciously expended for

strong drink, in a single year, by the inhabitants of a small town, there still remains the sum of 1,500 dollars, which might be devoted to other purposes similar to those which have been described. These objects are continually presenting themselves, in the varying conditions of men, though they cannot all be foreseen.

Should it be said, that so many large sums could not be annually paid for public objects, by the inhabitants of a small town, the answer is ready: These large sums are *actually paid* for rum; they could, therefore, be saved from this article alone, and expended in other ways, if the people were so inclined.

The saving which I have endeavored to illustrate would involve in it many other savings scarcely less important. But I have not time to state them here.

If these thoughts should find a place in the Panoplist, it is probable I may pursue the subject.

BENEVOLUS.

---

#### MORAL PREACHING.

For the Panoplist.

WE sometimes hear it said, that 'if to preach such moral discourses as Christ's Sermon on the Mount, is to preach like Seneca and Plato, would that all the Lord's ministers were Senecas and Platos.\*' But those who make this observation, are

\* See Dr. Porter's Convention Sermon, p. 32.



stating a case which can never occur. The minister who preaches *such* discourses as our Lord's Sermon on the Mount, or any other of his sermons, will never be charged with preaching like Seneca or Plato. The difference between the instructions of Christ, and those of the ancient philosophers, is so great, that there is little reason to fear, that the faithful minister of the Gospel will ever be mistaken for the disciple or imitator of any Grecian or Roman moralist.

There are, indeed, those who resemble Seneca and Plato, in many respects; though they fall far short of their models, in eloquence, force, and compass of thought. But before a man can have arrived at this stage of moral declension, he must have descended much below the level occupied by the humble imitators of Christ and his Apostles.

It is one of the most common sophisms of the present day; one however which any person of information ought to be ashamed to repeat and insist upon; That because Calvinists dwell largely upon doctrines, they of course neglect morals. The direct reverse of this is true. The morality inculcated by those who are charged with preaching abstruse and metaphysical doctrines, is generally, if not invariably, of a much higher character, than that taught by those, who undertake to build a scheme of morality without laying any foundation by *first* preaching doctrines. The following facts may be relied on.

A venerable Calvinistic divine in New England, who is now living, was complained of by

some of his people for preaching too long upon, what they called, abstruse doctrines. They wanted to hear sermons upon morality. The preacher soon after, in the course of his public instructions, gave a connected and extensive view of Christian morality, doubtless taking our Savior's discourses as a model. The same set of people now complained worse than they had done before. The divine law was represented as so strict and comprehensive, and its penalties as so awful, that they could not endure the conclusions which their consciences formed. Such an event is by no means uncommon.

There are several very obvious points of difference between the discourses of those who are justly chargeable with being merely moral preachers, and the Sermon on the Mount, or any other of our Lord's discourses.

1. In point of *strictness* the morality inculcated by such preachers, is wonderfully different from that of the Gospel; so different, that a person would hardly suspect, that the one was derived from the other. The morality which our Savior taught was felt to be strict by those to whom it was delivered. It excited their surprise; it compelled their attention; it alarmed their fears. In like manner, those who really imitate the preaching of Christ, are considered by their hearers as being strict; and, for this reason, are found fault with as *rigid*; as *unreasonably severe*; as wishing people to be *righteous over much*; as *condemning every body*; and

as making the path to heaven so strait that nobody can walk in it.

On the other hand, those preachers who are inclined to boast much of imitating our Savior's Sermon on the Mount, cause little complaint by the strictness of their sermons. The most worldly minded of their hearers applaud them as *liberal and enlightened*; and they are considered as representing the path to heaven, or, as they would more politely call it, *the path of virtue*, as so broad that a person could hardly get out of it.

2. A striking trait in the Divine law as explained by Christ, is its *comprehensiveness*. It is described as reaching all the thoughts of men, through their whole lives, and as detecting innumerable sins in the insincere performances of those actions, which are commendable when rightly performed.

But among modern liberal preachers, who claim the exclusive honor of inculcating morality, are found those who exhibit a great part of human conduct as not coming within the cognizance of the Divine administration; as being indifferent in itself, and a matter of no consequence in the affairs of the universe. The next step is a denial of a particular Providence; a step which some are not backward to take, in the face of the clearest demonstrations of reason, and the most express declarations of Scripture.\*

\* Rev. Sydney Smith, a Socinian preacher in England, has, in a sermon which he lately published, denied the existence of a particular Providence.

3. Our Savior's preaching was remarkable for its *pungency*. It always reached the conscience. It invariably covered the wicked with silent shame; or called forth their bitter odium, and cruel persecution. And the perusal of his discourses will often produce the same effects now.

But the exhibitions of sin and holiness made by preachers of mere morality, are so vague and indistinct, that the most outrageously immoral person will hear them with the utmost composure. Their discourses excite no emotions of shame or remorse; nor is sin made to appear odious and loathsome.

A different result follows the public ministrations of those, who are stigmatized as metaphysical and controversial preachers. Their hearers get real information on the nature of sin, and the nature of true virtue. They feel themselves to be sinners, and not unfrequently take shame to themselves, humble themselves before God, and become sincere penitents. At any rate, they cannot sit calm and undisturbed under such preaching. Conscience will do its office, and discover its operations, however pride may attempt to conceal them.

4. Our Savior's preaching was always pressed upon the heart by weighty *sanctions*. He often mentioned, with unspeakable solemnity, the wrath of God, the terrors of the judgment, and the unquenchable flames of hell.

So far from imitating him in these respects are modern liberal preachers, that they ridicule those who conscientiously imitate him. A display of future punishment, though made



in the tenderest manner, and with the sincerest regard for the immortal interests of the hearers, is scoffed at as *hell-fire* preaching. How can such ridi-

cule be less than a direct affront to the Savior, who dwelt upon the torments of hell with unequalled anxiety and energy?

## REVIEWS.

IV. *Memoirs of the Connecticut Academy of Arts and Sciences. Vol. I. Part I.* New-Haven, Oliver Steele & Co. 1810. pp. viii & 216. Price 1 doll. and 25 cents, in boards.

It is but a short time since regular associations have been formed in this country, for the purpose of increasing and disseminating a knowledge of the arts and sciences. In organizing such associations, and in conducting them so that the good to be expected from them may be received, many embarrassments peculiar to a new country have been experienced. These embarrassments are, however, becoming less formidable; and we confidently hope, that the time is approaching, when all institutions which have for their object the improvement of arts, sciences, or morals, in our community, will receive suitable attention from the learned, and suitable patronage from the affluent. Commendable exertions have already been made by Historical, Agricultural, and other Societies; and, from the specimen before us, we think the Connecticut Academy has commenced its labors with very encouraging prospects.

For the information of our readers, we present them with Vol. III. *New Series.*

the following table of contents, and the number of pages occupied by each communication.

Preface.

Act of Incorporation, which was granted Oct. 1799.

List of Members.

The following articles:

- I. A Dissertation on the supposed Change in the Temperature of Winter. By *Noah Webster, jun. Esq.* pp. 68
- II. A Dissertation on the Production of Vapor. By *Elizur Wright, Esq.* 11
- III. An Account of the Whitten Plaster. By the Hon. *John C. Smith, Esq.* 2
- IV. Sketch of the Mineralogy of the town of New-Haven. By *Benjamin Silliman, Esq.* 14
- V. Number of Deaths in the Episcopal Church in New-York, in each month for ten years. Communicated by *N. Webster, jun. Esq.* 2
- VI. An Account of the American Cantharis, or Meloe America. By *Dr. Nathaniel Dwight.* 4
- VII. A Calculation of the Orbit of the Comet which appeared in 1807. By *Col. Jared Mansfield.* 8
- VIII. Of the Figure of the Earth. By *Col. Jared Mansfield.* 8
- IX. Observations on the Duplication of the Cube, and the Trisection of an Angle. By *Col. Jared Mansfield.* 5
- X. A Statement of the Quantity of Rain which falls, on different days of the Moon. By *Jeremiah Day, Professor of Mathematics in Yale College.* 3

- XI. Description of an Air-Pump, invented by *Elizur Wright*, Esq. 2  
 XII. A Brief Account of a Trial at Law, in which the influence of a Mill-Dam on the health of the inhabitants of the neighborhood, was considered. By the Hon. *David Daggett*, Esq. 4  
 XIII. On the Decomposition of White Lead Paint. By *Noah Webster*, jun. Esq. 2  
 XIV. An Observation of the Auroral Appearance at Durham, Aug. 1, 1783. By the late Rev. *Elizur Goodrich*, D.D. 3  
 XV. An Account of the Meteor, which burst over Weston in Connecticut, in December, 1807. By Professors *Silliman* and *Kingsley*. 21  
 XVI. A View of the Theories which have been proposed, to explain the Origin of Meteoric Stones. By Professor *Day*. 12  
 XVII. Origin of Mythology. By *Noah Webster*, jun. Esq. 42

The preface contains a lucid account of the formation, and the objects, of the Academy.

In the list of members, we observe the names of the Faculty of Yale College, of the principal civilians in Connecticut, of a considerable number of the Clergy, and of others distinguished by their professional eminence, or by their attainments in learning and the useful arts. The act of incorporation limits the number of members resident in Connecticut, so that they cannot exceed two hundred, nor be less than forty. At the publication of this work, the number, within the above description, was ninety five.

In the first article, Mr. Webster undertakes to prove that there has not been such a change in the temperature of climate, either in the Eastern or Western continent, as has been generally supposed. The essay of Dr. Williams, and other discussions bestowed upon this sub-

ject by several writers of eminence during the last century, had been considered as establishing the conclusion, that a great change of climate had been gradually taking place, from the earliest times of which we have historical notice, to the present. It is the object of Mr. Webster's dissertation to show, that this conclusion cannot be supported by the facts which have been relied upon as warranting it, and that a critical examination of all the facts, which he had been able to collect, leads to a very different conclusion. We have no hesitation in saying, that this dissertation proves, undeniably, that the common opinion is erroneous; it never having been founded on a large collection of facts, nor on accurate reasoning from the facts cited. The principal sources of error on this subject, seem to have been the two following: First, the receiving of accounts of cold and its effects from ancient authors, as common occurrences; whereas they are mentioned in general only because they were extraordinary: and, secondly, the application of descriptions of a country in its natural uncultivated state, to the same country when subdued by cultivation. It is evident, also, that Dr. Williams and his predecessors in this inquiry, sought for evidence on one side of the question only. Finding passages in the ancient classics which spoke of greater cold, than they supposed to be ever experienced in the same climates now, they reasoned from these passages, and a few others which appeared to support the same conclusions. On the other hand, Mr. Webster



has produced a great variety of passages from the same classics, and other ancient writers, which describe the mildness of the same climates; and from both kinds of authorities, and a careful examination of modern facts, he argues, either that there has been no change of temperature at all, or that it has been comparatively slight and unimportant. But the most satisfactory class of arguments in this dissertation, is that deduced from the appearances of the vegetable world. He shows, that the most important trees and fruits flourished seventeen centuries ago, just where they flourish now. It appears, for instance, from a comparison of Strabo with Arthur Young and other moderns, that the fig-tree, the olive, and the vine, have not advanced northward since the time of the first mentioned author. It appears, also, from the concurrent voice of all antiquity, that Italy produced the same fruits in the times of the republic, which grow there at this day. So of Greece, Macedonia, and other countries. Mr. Webster complains much of the rash and unfounded assertions made by those writers, the result of whose investigations he is questioning.\* Indeed, very little val-

\* It is surprising, that such assertions as we frequently meet with, on the subject of the climate and face of our own country, should ever be made; especially by those who live on the spot. As an instance illustrative of this remark, we cite part of a sentence from the current volume of the *Anthology*, page 30. A reviewer there says, that "our forest, *being almost wholly composed of evergreens*, must acquire less warmth than would a forest of deciduous trees."

uable information can be obtained on any subject of this nature, from single and extraordinary facts. Were the most striking instances of the effects of cold, which have occurred in New England in the last fifty years, collected and drawn up in battle array to support a theory, the person who should see such an exhibition, if destitute of other sources of knowledge, would conclude that we live in a second Nova Zembla. Take for instance, an accurate description of the effects of cold in the terrible wind of last January, when the thermometer stood in some parts of New England at only three degrees above the freezing point of mercury, and when ships were driven from our coasts with their decks, sails, and rigging so covered with ice, as to be utterly unmanageable; let such a description remain as an isolated document to posterity; and what an erroneous conclusion would be formed with respect to the *present* temperature of our climate. Or take another fact, which we think Mr. Webster has not stated; viz. that in the hard winter of 1780, a detachment of troops marched on the ice from the city of New York to Staten Island, a distance of ten miles. There are extremes in all countries, however mild may be the

How would a foreigner be disappointed after reading this account, to find, on travelling through the country, that scarcely a tenth part, certainly not a fifth, of the foliage in our forests, is on evergreens. We are confident that this is the fact, from having travelled extensively through four of the New England States, and the State of New York.

general character of the climate. At Naples there was a storm, a short time ago, in which the snow fell a foot deep; and there was an account in the public papers lately, of terribly stormy, cold, blustering weather, at the same place, so late in the spring as the month of May. Yet Naples has undoubtedly a delightful climate.

To conclude our remarks on Mr. Webster's dissertation, we recommend it as a collection of facts and reasoning, which evinces much learning and research, and as a discussion which will afford much entertainment to those who are fond of such studies.

The account of the Mineralogy of the town of New Haven by Professor Silliman, and the description of the Meteor which burst over Weston, in Connecticut, in Dec. 1807, by Professors Silliman and Kingsley, are written in a style clear, unaffected, and suited to the subjects. The facts were collected with diligence, and are stated with such particularity as of itself proves them to be authentic.

Of the articles furnished by Col. Mansfield, it is sufficient to say, that they are the productions of one of the first mathematicians in our country. Perhaps we might say more.

The article on the theories of Meteoric stones, by Professor Day, is composed in a style uncommonly pure and perspicuous; and is not chargeable with that bold reliance on fanciful hypotheses, which is too often found in philosophical speculations. We should be glad to make a few extracts did our limits permit.

The double object of Mr. Webster, in the last article, is, by an etymological examination of the names of all the principal heathen deities, to show that these names were originally illustrative of the characters of the deities to whom they were applied, and that from this source much information may be gained with respect to the history and languages of ancient and modern nations. With most of the derivations we are satisfied; but some of the arguments appear hardly conclusive to us. We confess ourselves, however, to be far from adepts in the recondite science of etymology.

One criticism will apply to this article, and to the dissertation on climate; viz. that the various parts were apparently written at different times, as authorities were discovered. This circumstance will account for some repetitions, and for a less connected arrangement of materials, than would have been otherwise adopted.

On the whole we have been much pleased with these *Memoirs*, and hope the very respectable body which produced them, will continue the publication of a series so advantageously commenced.

---

V. *The Charitable blessed; a Sermon preached in the first church in New Haven, August 3, 1810. By TIMOTHY DWIGHT, D. D. President of Yale College.* Sidney's Press. pp. 30.

CHARITY is usually reckoned among the number of trite and



hackneyed subjects, which are too plain to be elucidated, and too common to need the aid of argument, or eloquence. The duties which it enjoins are considered as so obvious, that they need only to be stated, in order to be understood, and practised. We are, however, of a very different opinion. It appears to us, that there are few practical subjects, which ought to be so often explained to the understanding, and pressed upon the conscience. Even good men, in our country, seem to have vague, inadequate, and inoperative opinions, with respect to the nature, and extent, of the duties of charity. There are, indeed, many honorable exceptions to this observation; but it were to be wished, that these could be justly called examples universally imitated, rather than exceptions. Entertaining such views, we are glad that the author of this sermon consented to its publication. The occasion on which the sermon was preached, is briefly explained in the following advertisement prefixed to it.

"There are in the city of New Haven three Female Charitable Societies, voluntarily formed for the purpose of relieving the sufferings of Women, and Children, in the several Congregations. At the request of two of these Societies the following Discourse was delivered, and is now printed."

The text is in Psalm xli. 1, 2, 3.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not

deliver him unto the will of his enemies

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

After an explanation of the text, it is proposed by the preacher, to discuss the subject by inquiring into the *Nature* of Charity; the *Duty* of administering it; the *Grounds* on which it is refused or neglected; and the *Considerations* by which it is enforced.

The *Nature* of Charity is explained, by representing it as consisting in relieving the necessities of others; in relieving and removing the evils of disease; in relieving sorrow; in extricating our fellow creatures out of their difficulties; in preventing, or removing ignorance; and in preventing, or removing vice.

The *Duty* of administering Charity is stated in a single paragraph, which we quote.

"Concerning the *Duty* of administering Charity, it will be sufficient to observe, that it is expressly commanded by God; that it is enjoined in the Gospel, in many forms; that it is impressed upon us with peculiar solemnity and force; and that it is urged more extensively, than any other duty, which is owed to our fellow men. He, who wants additional considerations, to convince him, that he is under indispensable obligations to perform works of charity, may rest satisfied, that he is ignorant of his duty, not because he does not understand, but because he does not love it." p. 10.

Among the *Grounds*, on which Charity is refused, or neglected, the following are mentioned: Ignorance of the wants of others; want of system in bestowing charity; insensibil-

ity to the sufferings of others; avarice; ambition, that is, as explained, the love of shew, luxury, and pleasure; and, finally, the wish to lay up property for our children. From the last of these subdivisions, we select two paragraphs; observing, by the way, that the account there given of the fluctuation of wealth, in the town of New Haven, will apply, with little alteration, to most of the large towns in our country.

"The wish to provide comfortably for our children is not only rational, and innocent, but an indispensable duty. *'If any man provide not for his own, especially for those of his own house; he hath denied the faith, and is worse than an Infidel.'*" God has entrusted our children to our care, and has very reasonably, as well as very kindly, required, that we should sustain them; educate them; form them to habits of virtue; prepare them for useful business; and enable them, so far as shall be in our power, to enter, with prospects of success, upon some beneficial and reputable employment for life. But he has not required of us any anxiety, or any labors, to leave them rich. On the contrary, he has taught us, both in his word, and in his providence, that such anxiety, and such labors, are miserable folly. *"Yea,"* saith the wisest of all men, speaking by the Spirit of inspiration, *"I hated all my labor, which I had taken under the sun, because I should leave it unto the man, that shall be after me; and who knoweth whether he shall be a wise man, or a fool? Yet shall he have rule over all my labor, wherein I have labored. This also is vanity."*

"The humbling truth, which concludes these observations of Solomon, is abundantly exhibited in the course of Divine providence. Almost all the wealth, which exists in this town, has been earned by those who possess it. During forty four years, the term in which I have been acquainted with it, almost all the persons who have inherited con-

siderable property, and have left the world, have died poor: very many of them bankrupts; some of them beggars; and scarcely any of them men of wealth. What man would toil through life, to earn property, with the knowledge that this would be the issue of his labors? What man of common sense, must not perceive the decisive probability, furnished by this example, that his labors to hoard up property for his children will issue in this manner? My Brethren, you profess to love your children. Do you wish it to be more difficult, are you willing to toil through life to make it more difficult, *for them to enter the Kingdom of Heaven, than for a camel to go through the eye of a needle?* Are you willing to place them in temptation, and a snare, and to cherish in them the foolish and hurtful lusts, which drown men in destruction and perdition? Will you make these objects reasons for refusing, or neglecting, to perform a duty, so loudly demanded by humanity, so pungently urged by conscience, so solemnly enjoined by God? pp. 15, 16.

The passage is succeeded by an account of the Female Charitable Societies in New Haven, and a statement of the peculiar advantages with which charity is dispensed by them. A highly honorable commendation, and one as well deserved as it is honorable, is next bestowed upon those who have established a school for the benefit of the female children of the blacks. We cannot restrain our desire of quoting this passage, which, coming from so high authority, and delivered on so public an occasion, cannot fail to attract attention towards the subject of it.

Before we gratify our readers with the passage referred to, we are happy in the opportunity of introducing to their notice a plan of the most beneficent de-



scription, formed, adopted, and executed, by the young ladies of New Haven. The negroes in that town, as in most other places, are educated in ignorance and vice. Much has been said, and little done, with respect to the means of meliorating their condition. It ought in justice to be observed, here, that there are difficulties attending the subject of a very discouraging nature. But the young ladies thought, that at least *something* might be done for the female children of this unhappy class of people; and they resolved to make the experiment. Accordingly, between twenty and thirty young ladies associated for this benevolent purpose. They solicited money for the purchase of articles of clothing for those children, whose parents were unable to clothe them. The money, as might have been expected, was not withheld from such solicitors. They made the cloth purchased into garments; and proceeded to establish a school, *taught by themselves only*, for the instruction of these children in common learning, industry, and, above all, in the principles of virtue and religion. The school has been in existence six months; and has received high encomiums from those who have visited it. Several worthy and dignified ladies have cheerfully accepted the office of overseers, to which the instructresses invited them. The school is taught by the young ladies in rotation; two having the charge of it, at a time; each one sustaining the office a fortnight; and one leav-

ing the school, and another coming in, every week.

We are now prepared to introduce the commendation, of which we have spoken.

"With these views of the subject in hand, I feel myself constrained, in this public manner, to return my cordial thanks to the generous minded persons, who have instituted a school in this town, for the female African children. I feel myself peculiarly obliged to return my thanks to the young ladies, who, with a dignified superiority to ordinary prejudices, have taken upon themselves the instruction of this school. I feel myself obliged, in the same cordial manner, to return my thanks to all the members of these Societies, for the noble example, which they have set before us, of doing good to the souls and the bodies, of their suffering fellow creatures. This is the sublime employment for which rational beings were especially made; a prelude to the beneficence of Heaven; an anticipation of both the virtue and the happiness of immortal being. Here the female character assumes its fairest, highest, richest ornaments; and is arrayed with a lustre, and loveliness, which leaves beauty, graceful manners, and fine accomplishments, out of sight, and out of remembrance." p. 23.

The *Considerations* by which charity is enforced, in this sermon, are, the command of the Eternal God; the example of the Divine Redeemer; the supreme excellence of this Christ-like character; and the circumstances of those who are to be relieved. The last but one of these subdivisions, is illustrated by the following animated character of the Apostle Paul:

"View this great, this wonderful man, leaving his country; his friends; his certain prospects of opulence; the supreme distinction to which his

vast powers of mind gave him an undisputed title; and all the pleasures, and hopes, coveted by man. Behold him wandering over land and sea; encountering hunger and thirst, cold and heat, pain and sorrow, contempt and persecution, torture and death; to rescue the souls of his fellow men from ignorance, vice, and perdition; and to restore them to the knowledge of God, faith in the Redeemer, holiness of life, and a blessed immortality. See this same man, amid all these trials, amid all this beneficence, laboring daily with his hands, that he might minister to his own necessities, and those of his companions; supplying the wants of himself and others, instead of receiving that support from his converts, to which his claims allowed of no question. Whence arose this singular conduct of this astonishing man? It arose, my Brethren, from the fact, that he believed, that he embraced, that he realized, that glorious declaration of Christ, "*It is more blessed to give, than to receive.*" pp. 26, 27.

We should select more, were it not for two reasons. The first is, we had rather that our readers should peruse the sermon entire; the other is, we do not think that extracts afford complete justice to the whole performance.

This sermon can scarcely fail of having a good influence on those, who attentively peruse it. The style is plain, and the connexion of the parts natural; so that the intended effect is easily produced upon the mind. The eloquence most predominant, is the eloquence of facts; which, as is justly observed by a foreign reviewer, "is always more impressive than that of words."

---

## RELIGIOUS INTELLIGENCE.

---

To the following Report of the Directors of the London Missionary Society we invite the particular attention of our readers. It will be continued in several numbers.

### REPORT OF THE DIRECTORS TO THE MISSIONARY SOCIETY, AT THEIR SIXTEENTH GENERAL MEETING, ON THURSDAY, MAY 10, 1810.

THE great duty of disseminating the Gospel of Jesus Christ among the heathen nations, appears to be better understood by serious Christians than in former days. This Society owes its existence, and its continuance, to a sense of this duty; actuated by which, their liberal contributions have enabled the Directors to continue their exertions in the support of Missions already established, and to send forth several additional laborers into the extensive field. The Directors to whom the Society intrusted the management

of their concerns for the past year, now present to them a summary account of their proceedings: and although they have not the gratification of relating any very remarkable instances of success, they trust that their Report will be found, on the whole, satisfactory and encouraging; will shew that the grand work in which they are engaged is in a prosperous and improving state; will furnish an occasion of new thanksgivings to the God of all grace, and animate the Society to persevere in the most vigorous exertions to dif-



fuse the savor of the knowledge of Christ in every part of the world.

The Directors will first report the progress of their faithful Missionaries in Africa.

## SOUTH AFRICA.

### BETHELSDORP.

Dr. Vander Kemp and his associates continue with unremitting assiduity their benevolent labors at this institution, and in several of the native kraals which are within a convenient distance to admit of their occasional visits: and the blessing of God accompanies their zealous exertions. From a summary account both of the external and spiritual state of that Mission, we select the following extracts: "The external state of Bethelsdorp puts on gradually a more promising appearance: the people become more industrious. The knitting school flourishes, under the direction of brother Read's wife. Formerly we had no corn of our own; but this year the Lord has shewn that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been enabled to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases, so that we have been obliged to surround the square which forms Bethelsdorp with a second, and that with a third square, which in all probability will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn, and flour, are brought by the boers in waggons, as to a market-place."

It is impossible to contemplate the short sketch here given of the outward state of things in this Missionary station, without the most pleas-

ing and grateful emotions. How remarkable is the contrast which it exhibits, to the rude and unproductive condition in which the Missionaries found it a few years ago! What a rapid advance towards civilization has Christianity produced in so short a space! How greatly has it promoted the comfort of life, and raised the human character from the lowest state of degradation to some degree of social order and intellectual improvement! This will become more apparent, from the following extract relating to the spiritual state of the mission: "As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as spiritual blessings outweigh those of the world. The word of life is by no means lifeless among us: and although we cannot well estimate the number of those who we have reason to believe are favored with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts; yet, from what we hear accidentally from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident to us. Among these we number two slaves, and a Hottentot, who frequently come over on the Sunday to hear the word of God; and three Kaffree women, one of whom, called Leentje, was remarkable for integrity of life, and not less for assiduity and fervor in prayer. She was taken ill at a farm in our neighborhood, and desired to see brother Vander Kemp, who fetched her home in a waggon, and took her to his house. Here she spent almost night and day in prayer, and close communion with Christ. One morning she sent for brother Vander Kemp, requesting him to give her love to all the people of God, and to be laid in the open air: which being done she said, "Now I will go to my God;" and whilst brother Vander Kemp, who expected that the disease would be lingering, placed a mat round about her to screen her from the rays of the sun, he observed that she turned herself

on her side, and inclined her head upon her arm, as if going to sleep; but looking more attentively at her, was surprised to find that her last enemy was destroyed before any symptom of conflict could be observed. She walked with God, and was not; for God took her."

Dr. Vander Kemp and his colleagues express a strong persuasion that the Institution of an Orphan House at Bethelsdorp would be productive of the most beneficial effects; and he has made application to the government at the Cape for their sanction and assistance; but has not yet received any reply. As it appears to us an object of great importance, we think it proper to give the following extract from Dr. Vander Kemp's letter on the subject; "There is, I believe, no place where an Orphan House is more necessary than at Bethelsdorp. In other places, it serves only for the education of orphans, and children abandoned by their parents; but at Bethelsdorp, and in general among the Hottentots, the education of children is so shamefully neglected, that we fear the rising generation, which is numerous, will become burdensome, and even dangerous to the colony, unless some efficacious means be adopted, by which children belonging to the institution, may, from their infancy, be accustomed to an industrious and decent life. To this end, nothing seems to us more conducive than a kind of seminary, in which, not only orphans, but children whose education may be neglected by their parents, may be constrained to labor for their subsistence. The fund for the support of this, may perhaps, in part, be raised from benevolent subscribers in England, and in part also by the product of the labors of the children themselves, who may be employed in manufacturing soap, mats, straw hats, baskets, leather caps, and fishing-nets; in tailors', shoemakers', carpenters', or smiths' work. A knitting school, and one for needle-work, will be necessary. Brother Ullbricht is ready to introduce weaving. Some may be employed in collecting socotorine aloes, which

Bethelsdorp produces in large quantities: but the introduction of these employments will be gradual and slow, and require an almost Herculean labor."

We wait with anxiety to learn the result of the application to Lord Caledon on this subject, which appears to us to have so direct and auspicious an aspect on the interests of this Missionary Society, as to be fully entitled to encouragement and support both from this institution and the religious public.

The design which Dr. Vander Kemp expressed of attempting a Mission in the island of Madagascar, or among the nation of the Tambookees, and which he still entertains, has not, however, been put in execution, Lord Caledon not having yet given his answer to the representation which has been submitted to him on this subject. In the anticipation, however, of this event, the Directors have replenished that station by the accession of two Missionaries, (Mr. Wimmer and Mr. Palcalt,) whose conduct whilst on board the ship in which they proceeded, and also since their arrival at Cape Town, has afforded the Directors peculiar satisfaction, and justifies the expectation and hope of their future usefulness.

It appears that Dr. Vander Kemp has suffered some indisposition, and has had a slight fit of the apoplexy, which he considers as an intimation that his continuance may not be long. He concludes one of his letters with the following expressions of resignation and thankfulness: "The path by which God is pleased to lead me, is not smooth and uniform; but I have the more reason to bless his holy name, for healing the wounds which I now and then receive in my flesh from its thorns. He continues to support me in the troubles to which I am, by the nature of my work, exposed; and I have more than once experienced, that He who slept in a storm can give rest to my soul, though all around me is agitation and alarm."

(To be continued.)



*A Letter from Mr. Morrison, a Missionary in China, to Rev. Dr. Staughton of Philadelphia.*

Macao, Oct. 12th, 1809.

Reverend and dear brother!

ON the arrival of the ship Pacific, Captain Wickes, I was favored with a few lines from you, as a mark of your affectionate and Christian remembrance. That "China," nay the whole world, "must bow to the sceptre of Jesus," I believe; and in the faith of this, I daily labor: but when the peaceful conquest shall be complete, we cannot tell. Peaceful conquest! yes, the conquests which we desire are not accompanied with the noise of the warrior, nor with garments rolled in blood. That the arrows of truth shot from your quiver, have pierced the hearts of many, and brought them into subjection, will I trust be matter of much thanksgiving to God. As you remark respecting Mr. Blackburn's labors; "Success is easy where the Lord worketh." And further, it is not only easy, but *certain*. When he will work, who shall obstruct it?

The Missionary to a heathen country; to a people of a strange language; has much preparatory labor to go through, ere he can advantageously take the field, and wield the "sword of the Spirit," by which I mean, the "Word of God." To this preparatory labor I have applied myself diligently since I parted from you: and by the Lord's blessing have made all the progress that wisdom could expect. The acquisition of the language of this country has always been considered as difficult: sometimes has been spoken of as impracticable. That it is difficult is fairly presumed from so few acquiring it; that it is not impracticable, is proved by some attaining it, to a considerable degree of perfection. It has again, on the other extreme, been lately spoken of as easy; as much so, as the Latin language. I am endeavoring by the compilation of a dictionary and grammar to render it to those who may join me, or, in case of death, succeed me, easier than it has hitherto been. The well known restrictions to which all foreigners are subjected in this

country, and which have lately been increased, are a great hindrance. In learning the Chinese language, I have to make it a matter of as much secrecy, as if I were plotting the overthrow of the family of *Kia-king*, who now fills the throne. The people who aid me, tremble for the consequences of being discovered. At present, I am under a difficulty to obtain provisions, from a late regulation sent down from Peking, which requires that, as a foreigner, I should have a man in my house licensed to provide for my table, and who must, on taking out his license, make himself responsible for all that is done in my house. This, those who have hitherto served me, will not venture on doing.

Another regulation makes it probable, that I shall have to leave in the close of the year. It is that all foreigners must depart when the ships of the season leave. My hope is in the Lord my God, who made heaven and earth.

The gods of the Chinese, respecting which, as you remark, the information possessed by the Christian world is very partial, are, as in every other heathen country, the creatures of imagination, or of excessive and blind veneration for eminent men. They have their Jupiter, or Thunderer; their Neptune and Mars: they have country and household gods. Spirits preside over the door; the four inner corners of the house; and its centre. Another takes his place in the kitchen, and receives accordingly his mite of worship. Spirits preside over the hills; over the vallies; and over the rivers. Fire, and fragrant wood as incense, form a part of every offering. The god of riches is erected, and most devoutly worshipped by every shopman. I have a work which enters into the history of a great number of the gods; but which has not yet been the subject of my attention. For the Chinese seldom talk seriously about them, but appear themselves to hold the subject in contempt: and, moreover, it is not from such books that the language is to be learned; but from the works of their celebrated philosopher, *Kung-fu-tsi*.\*

\* *Confucius*.

His books are regarded as perfect; as containing the sum of all wisdom; and are constantly quoted in all good compositions. To these I have chiefly directed my attention. Their erroneous idea of the perfection of these books will appear manifest, when I inform you, that they will satisfy their minds in rejecting a new truth proposed to them, by saying, "*Kung fu-tsi* has said nothing about it:" and therefore it is untrue, or unimportant.

*Kung-fu-tsi* speaks of something that appears to be a supposed "soul of the world;" an energy inherent in all matter, and from which it cannot possibly be separated: and which, though you look and listen, can neither be seen, nor heard. I have frequently been present at the worship both of priests and people, in their temples and private houses. The priests, about forty in number, alternately standing and kneeling, chanted prayers, before the idol *Foe*. One of their leaders beat the time with a stick on a hollowed block of wood. Whilst the greater part were thus engaged, individuals waved the burning matches before the idol: others lighted the gilt papers; presented them; and again carried them out and placed them on the metal altar, where they were consumed. In some temples are large drums on which an attendant beats, as if to rouse the attention of the god, when the offerer lays the burning paper on the altar.

The garments of the priests, are very similar to the parsons' gowns, in England. The color is generally black; sometimes, as a mark of distinction, yellow.

The priests you know observe celibacy, and do not eat animal food. They have public processions, which in Macao form a striking counterpart to those of the Roman Catholics. The latter exceed the heathen in splendor.

Frequently are exhibited public theatrical shows, on temporary stages erected in the streets. They amuse the idle populace, and are at the same time considered as grateful to the demons. On these occasions they have the barbarous music of the Chinese, and hence the exhibitions are known to foreigners, and the people of Canton, by the epithet "Sing-

songs." They are monstrously ridiculous. I cannot conceive how they ever could be thought grateful to departed spirits.

It is not practicable, in the course of general correspondence, to give a satisfactory account of the superstitions of this country. An essay should be written professedly on the subject. The information already possessed in Europe is not perhaps so partial, as it is loosely scattered throughout a number of volumes.

I am obliged by Mrs. Staughton's concern for my prosperity, and beg to be remembered to her in Christian love; in which also Mrs. Morrison joins me. My love to all the brethren. I remain yours, in the faith of our Lord Jesus, and in the hope of eternal life through him.

R. MORRISON

---

*A letter from Rev. Joseph Badger to Rev. Dr. Holmes, dated Austinburg, Ap. 20, 1810.*

Rev. and dear Sir,  
In September of the year 1801, I visited, in company with the Rev. Thomas E. Hughes, the *Delaware*, *Wyandot*, and *Shawnee*, tribes of Indians. We held public talks with each of the tribes, on the subject of having the Gospel preached to them, and their children taught to read the English language. For many years I have been convinced, that all attempts to diffuse knowledge among the aboriginals of this country, by taking them, either young men or children, and educating them among white people, will prove not only unsuccessful, but highly injurious to the design. They will learn the vices of the people among whom they live: with these they return to their countrymen, distinguished by habits and vices equally new and odious. In this way, they soon become objects of contempt among their brethren; and thus prejudice them against every kind of instruction from white people.

With these views we proposed teaching them religion, and their



children to read, at their respective villages. But from the Delawares and Shawanees, we got no encouragement to attempt any thing. The Wyandots were more inclined to listen. We addressed them with three long strings of wampum: they answered in the same way; but would not decide on our proposals at that time. They "wished to hear from us again in the spring; they would then make up their minds."

In the spring, Mr. Hughes, with Rev. Alexander Cook, and a school-teacher, visited them again, agreeable to their request. After consulting at length on the subject, the Indians could not agree. Some were in favor of the Mission, and others opposed. It was agreed that the school-teacher should stay with a white family living near their village.

They were visited several times, between this period and the spring of 1805, when the Western Missionary Society was encouraged to make a trial, by sending among them three preachers, two months each, in succession. Accordingly, Rev. James Hughes, Rev. John Anderson, and myself, were appointed, and performed our appointments. My tour commenced the 8th of June. Shortly after my arrival among the Wyandots, I had opportunity to see all the principal Chiefs of the nation together. I determined not to let this opportunity slip, without trying some arguments to dissuade them from the use of spirituous liquors. I stated to them the evils they had suffered, both in health and property, by their intemperance. After hearing me, they consulted among themselves about an answer. At length the principal Chief of the nation addressed me thus:

"Father, listen. You have now told us the truth. We thank you for your advice. We have agreed to drink no more whiskey."

*From that time they have universally abstained from the use of spirituous liquors.*

Soon after this, I proposed to them to have a minister of the Gospel, and a school-teacher reside among them, for the purpose of teaching them the

religion of Jesus Christ, and their children to read in the English language: to which they agreed in a very friendly manner. They also requested me to write a petition to the Missionary Society to accomplish these purposes.

At the next meeting of the Society, October, 1805, on the report of Rev. John Anderson, I was appointed to reside among the Wyandot Indians; which appointment I accepted, and entered upon the duties of it, the next spring.

On the 14th of May, 1806, I arrived at Sandusky, lower town, with three laboring men, a team, and provisions for seven months. The inhabitants of the upper and lower towns were gathered here in council, on the subject of destroying some who were charged with being witches. They had condemned four women to die, and appointed the slayers. I was soon made acquainted with their proceedings; and sent a message to them, requesting them to sit still, until I could speak with them, and declaring to them, that if they persisted in their purpose, they would be considered as murderers in the sight of God and man. On hearing the message, they released the women, and broke up their council.

On the 16th, they agreed in council to my living among them, with such people as I wanted, and cultivating what land I should think necessary.

While they were visited by different preachers, it pleased the great Head of the Church to excite a Wyandot man, (Eu-none-qu by name) to a serious attention to religion. He became, from a drunken, quarrelsome man, one of the excellent of the earth. His every day deportment made it manifest, that he had been with Jesus. He was a constant attendant with us on the Sabbath, and took much pains to persuade others to attend with him. In prayer he was solemn and fervent. At a time, when the traders were stirring up the Indians to oppose the Mission, and hindering them from attending; and when he saw the chiefs and people begin to be alarmed at the stories propagated by these interested per-

sons; he began to have apprehensions, that the Mission would be given up. He came one day to my house full of concern on this subject; took down my Bible; laid it on the table; and began to speak about the opposition the traders were making to the Mission, the difficulties I should have to encounter, and his fears that I would leave them. Presently he takes up the Bible, and says, "Father, will you go and leave us? You must not leave us, until you have told us all that is contained in God's word."

Early in the spring of 1804, this man, while at his hunting camp, was deeply impressed with a desire to give up his son, about seven years old, to the ministers to be instructed in religion, and to become a minister to his own people. He frequently prayed to God for direction in what appeared to him exceedingly interesting. About the last of March, he came to a resolution to take his son, and go to the ministers with him. He sat out; but was soon taken with uncommon pains and distress of body, so that he was obliged to return to his camp again. He then prayed to God, that if it was the Divine will, that he should go with his son to the ministers, his health might be restored in a few days: and he would consider this as a token that he might go. But if his illness should be long, he would conclude that God would not have him go. In a few days he was restored to health; and soon after sat out again with his son. He arrived at the place appointed for the sitting of the Ohio Presbytery, at the time of their convening, in April. Had he not been prevented in his first attempt, he would have reached the settlement of white people sometime before the meeting of the Presbytery, and without being able to make his business known. But he then arrived at the place and time of meeting without knowing whither he went; and an interpreter was provided from another quarter without any previous information.

The boy was uncommonly active, and apt to learn. In two years he learned to read handsomely in any common book, and to repeat the whole of the Shorter Catechism cor-

rectly. In the spring of 1806, his mother, (who had before this time left his father and taken up with another man,) went and got the boy, by promising to bring him to the Sandusky school. She has violated her promise, and kept him out of the way.

Eu-none-qu, after his wife left him, married a Shawanee woman, with whom he now lives. He and three children by his present wife, have been baptized. He continues to be a man of prayer, and strictly conscientious in all his conduct. In his family prayer, evening and morning, he has his Bible and Psalm book lie by him, though unable to read. I have seen him take the Bible, and turn the leaves over, with a countenance expressive of the most ardent desire to know what that sacred book contains.

---

*Extract of a letter from the same to same.*

Ashtabula, May 21st, 1810.

Rev. and dear Sir,  
THIS day I received yours of March 10th.

The aid, which we received in Cambridge and Boston, was timely and important; without it the Mission must have sunk into distress, if not have been given up. It is now flourishing. A settlement having commenced last spring, within thirty miles of the station, on good navigable water; which settlement will soon have a mill; was, I thought, with the opinion of others, a sufficient reason for not building a mill as proposed. The farm is improving. The corn harvested from it last fall amounted to nearly 400 bushels. The stock is increasing; 80 dollars worth were sold in November. The farm produces plenty of beef and pork for the Missionary family, and the school.

I heard a few days since that the school was increasing. I expect to visit it shortly, God willing. Since February it has been under the management of Mr. William Matthews,



a pious young clergyman. My health is poor, yet I am able to preach, and have taken the charge of a congregation here half the time. Mrs. Badger's health and strength, since the loss of her daughter, are generally low. By these providential dealings with us, I have thought it my duty not to reside longer with the Indians. Yet I believe the cause is the Lord's, and shall use my feeble powers and influence to support it; and shall visit them, as often as I find it needful to

promote the cause. I will try faithfully to give intelligence respecting the Mission; and hope it will not be forgotten in the prayers of God's people, nor in their liberality.

I often think of friends, and try to pray for them, and for the success of their Missionary exertions. Pray for us, and for me, that I may be instrumental in doing something for the glory of God.

Accept for yourself, &c:

JOSEPH BADGER.

#### ACCOUNTS OF MISSIONARY AND CENT SOCIETIES.

In the annual accounts of the Massachusetts Missionary Society, published in our number for August last, the sum of \$683 58 was entered as paid into the Treasury by John Punchard, Esq of Salem. We are requested to publish the following particulars, which were included in the above sum; they would have been published before, had they been transmitted with the other accounts.

From a female friend in the Tabernacle Society, Salem, by the hands of the Rev. Samuel Worcester	\$20 00
From two young gentlemen in the same Society, by Rev. S. W.	10 00
From John Lawrence, entrance money	5 00
From the ladies of the Tabernacle Society	118 20
The public collection in the same Society	70 00
From K. Punchard, on account of the Cent Society	18 64
	<hr/>
	241 84
From a lady in Marblehead, by Mr. David Jewet	\$10 00
By Rev. Samuel Walker, from his Society	63 18
By Rev. Dr. Hopkins, from his Society	81 86
Do. from ladies in his Society	104 68
By Col. Hawes, from ladies in Wrentham	5 00
By Rev. Freegrace Reynolds, a contribution	2 52
	<hr/>
	267 24
By Mr. Henry Gray, his tax	2 00
Do. a donation	48 00
	<hr/>
	50 00
	<hr/>
	\$559 08

We shall be obliged hereafter, as a general rule, to publish abstracts of the pecuniary accounts of benevolent associations, without the minute details. From this rule extraordinary cases may require to be excepted.

The annual accounts of the Hampshire Missionary Society, for the year ending August, 1809, were not published in our last volume, because they were not transmitted in season. The following is an abstract of them.

From the estate of Richard Devens, Esq. ten shares in the Fire and Marine Insurance Company, with two dividends on them	\$570 70
From the Charitable Female Society in Whitestown, (N. Y.)	138 30
Contributions in new settlements	73 23
Annual meeting contributions	59 29
Profits on 3d vol. of Panoplist	71 00
From individuals	27 00
Contributions in the parishes of Hampshire County	663 89
Donations by the Charitable Female Association, in Hampshire County	267 06
	<hr/>
	\$1,870 47

## Monies paid out during the same year.

To Missionaries for their services	\$1,041 46
For Bibles and other books	294 63
For printing Missionary Sermon and Report, advertising, stationery, postage, and other incidental expenses	80 19
	<hr/>
	\$1,416 28

The funds belonging to the Society, at the above date, amounted to about 3,650 dollars.

The Society distributed during the preceding year,

Bibles	\$72
Volumes of bound books, such as Watts' Psalms and Hymns, Doddridge's Rise, &c.	305
	<hr/>
	\$377
Pamphlets	925

## Books on hand for future distribution.

Bound volumes	1,053
Pamphlets, more than	3,000

## Fund of the Charitable Female Association.

Balance in the Treasury, 1808	\$181 44
Interest on the above	10 89
Received since August, 1808	267 06
	<hr/>
	\$459 39
Paid out for Bibles and other books	214 00
	<hr/>
Balance in the Treasury, August, 1809	\$245 39

The following is an abstract taken from a memorandum of books purchased for distribution, with the money contributed to the Cent Society by ladies in Boston, Charlestown, Salem, Newburyport, and many other towns in their vicinity.



In 1807, 1808, and part of 1809, were purchased and sent into different parts of the country for distribution, the following books, the prices of which are not subjoined, viz.

Bibles	- - - -	155
Testaments	- - - -	256
Watts's Psalms and Hymns		386
Hymn books	- - - -	13
Watts's Divine Songs	-	780
Catechisms	- - - -	200
Spelling books	- - - -	74
Primers	- - - -	226
Life of God in the soul	-	100
School of good manners	-	100
Token for children	-	125
Miscellaneous volumes	-	45
		<hr/> 2,460
Pamphlets, more than	-	200

In part of 1809 and 1810, the following books have been purchased at the annexed prices.

318 Bibles, which cost	\$225 25
174 Testaments	52 50
208 Watts's Psalms and Hymns	- - 85 00
432 Primers	- - 15 00
48 Spelling books	- 7 00
217 Small religious books for children	16 33
	<hr/> \$401 08
1,397 Expenses of boxes, transportation, loss by bad money, &c.	- - 34 11
	<hr/> \$435 19

#### EDUCATION FUND.

From the Minutes of the Charleston, (S. C.) Baptist Association, it appears, that a fund had been raised, under the care of that Association, amounting to more than 4,300 dollars, for the purpose of educating young men for the ministry.

#### BIBLE SOCIETIES.

These benevolent institutions have become so numerous in the United  
Vol. III. *New Series.*

States, that we cannot enter into minute details respecting them. We shall still endeavor to give a general history of their proceedings; at least so far as may be necessary to diffuse a knowledge of the result of their operations.

DURING the last year a Society was established in the city of New York, for the purpose of distributing the Bible and the Book of Common Prayer. The Right Rev. Bishop Moore is President; and the Episcopal Clergy of the city of New York, with ten laymen, constitute the Board of Managers.

We promised, in our number for August, either the whole address of the Bible Society of Charleston, (S. C.) or some extracts from it. We have room for the following paragraphs only:

"The treasury of the Society's benevolence is now open to the public, and they are informed that a mite will be gratefully received. Access to the privileges of the Society, is offered to all, without exacting from them in return any personal service, or indeed any thing but a very small contribution. Who does not at a greater expense, than would make him a member of this Society, annually indulge himself in some frivolous amusement, in some unnecessary article of dress, or in some luxury? Yet what proportion can be instituted between the alms now solicited, and the happiness which it may effect?

"Patriots of South Carolina! The safety, the glory, the happiness, the very existence, of a republican government depends on the virtue of its citizens. Experience now fully attests, that the virtue which has not a religious basis, is ideal, and that the diffusion of the Scriptures is among the best means of instilling into a community religious principles. Will you not then countenance and support a Society, which promises so

essentially to benefit the country of your affections, and of your birth or choice?

"Philanthropists! Do you venerate the name of Howard, and will you refuse your aid to an attempt not less benevolent than his was, to cheer the haunts of poverty, and wretchedness; to convert the pests of society, and the disturbers of domestic peace, into valuable citizens, and affectionate relatives; and to rescue those whom sin is about to thrust into the prison of eternal death?

"Christians! We know you think that he acted wisely, who, to attain the pearl of great price, sold all that he had. We know that you sympathize with him, who, blessed with Scriptural knowledge, went on his way rejoicing. We know that you often ask yourselves, What would our condition be in this world, and in that which is to come, if the light of Revelation had not beamed on us? What would we give for that Sacred Volume which has enlightened our understandings, guided our feet, and cheered our hearts, if we had it not? We know, therefore, that you will be active friends of our Society."

The Bible Society of Connecticut has received another donation of 50 pounds sterling (222 dollars) from the British and Foreign Bible Society.

A Bible Society has lately been established in Salem, called *The Bible Society of Salem and Vicinity*. A well-written address has been presented to the public. The amount of subscriptions we have not been able to learn.

As one among the many proofs which exist of the need of Bible Societies, and of their usefulness, we insert a short extract from a letter lately written by a gentleman at Portland.

"The applications for Bibles increase. I have delivered twenty since you went away; nine of them to day. They were thankfully received. It is really pleasing, and in some instances affecting, to see how glad the receivers appear to be."

## ORDINATIONS AND INSTALLATIONS.

Ordained, lately, at Stockbridge, as colleague with Rev. Dr. West, the Rev. EPHRAIM G. SWIFT. Sermon by Dr. West.

On the 12th of Sept. last, at Londonderry, (N.H.) the Rev. EDWARD L. PARKER, over the first parish in that town. Sermon by the Rev. Mr. Worcester of Salem. This parish was formed by the union of two others of different religious denominations, in a manner which discovered a truly Christian spirit, and reflected honor on the individuals who were thus united.

On the 10th instant, at Pittsfield, the Rev. WILLIAM ALLEN, over the church and congregation of which his father was the late pastor. Sermon by Rev. Dr. Eckley of Boston.

The same day, at Amherst, (Mass.) the Rev. NATHAN PERKINS. Sermon by Dr. Perkins of Hartford, (Con.)

Under this head we insert the following letter, just as we received it.

*"Cayuga County, N. Y. Sept. 1810.*

To the Editors of the Panoplist, and Missionary Magazine united.

Messrs. Editors,

As it affords a source of great joy to the friends of Zion, to hear of the advancement and prosperity of the Redeemer's kingdom among the children of men, I send you the following list of ordinations and installations, which have taken place in the western part of the state of New York, within a few months over a year. Although it is a time of general stupidity and inattention in our western churches, yet it is earnestly hoped, that the time will speedily come, when "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." By inserting the following list in the Panoplist you will confer a favor on a subscriber and constant reader of your valuable publication; and, it is



believed, not disoblige any of your numerous patrons.

On the 5th of July, 1809, the Rev. JOSEPH MERRILL was *installed* pastor of the first Congregational church in Gorham, Ontario County.

On the 12th of the same month, the Rev. JOSHUA LANE was *ordained* pastor of the first Congregational church in Locke, Cayuga County.

Oct. 25th, the Rev. ELNATHAN WALKER was *ordained* pastor of the first Congregational church in Homer, Cortland County.

In Dec the Rev. DIRCK C. LANSING was *installed* pastor of the first Presbyterian church in Onondaga, County of Onondaga.

In the same month, the Rev. HUGH WALLIS was *installed* pastor of the Congregational church in Norwich society, Litchfield, County of Oneida.

Jan. 3d, 1810, the Rev. ROYAL PHELPS was *installed* pastor of the first Congregational church in Sempronius, Cayuga County.

Jan. 24th, the Rev. SETH SMITH, jun. was *installed* pastor of the first Congregational church in Genoa, Cayuga County.

July 4th, the Rev. AARON HOLISTER was *ordained* pastor of the

first Congregational church in Murray, Genessee County. This is the first Congregational ordination, which has ever taken place west of the Genessee river in this state.

Aug. 1st, the Rev. JABEZ CHADWICK was *installed* pastor of the 2d Presbyterian church in Onondaga, Onondaga County.

Aug. 22d, Rev. IRA M. OLDS was *ordained* pastor of the first Congregational church in Lenox, Madison County.

The Rev. HENRY LORING was *installed* pastor of the first Congregational church in Owego, Tioga County, Aug 29th.

The Rev. ANDREW RAWSON was *ordained* pastor of the 2d Congregational church in Pompey, Onondaga County, Sept. 5th, 1810.

Thus, within one year and two months, twelve Gospel ministers have been settled in places, which but a few years since were the abode of savages. Where lately the midnight orgies of the heathen were held, and the sacrifice of white dogs was annually offered, the sacred Gospel is preached in its purity, and its holy ordinances are regularly administered."

---

## LITERARY INTELLIGENCE.

---

### GERMANY.

*A letter from a learned German Professor to Rev. Dr. Morse, containing a list of late Geographical publications in Germany.*

(Continued from page 191.)

THE principal German geographical books and maps, which have been published these three years past, are the following:

I. General Geography. *Hassel's* Tables, 1809, folio. Of these I have a copy for you. Though written in German, it is printed in Latin characters, and easily understood, as it consists almost wholly of accounts on population, revenues, military power, &c.; and contains an enumeration of all the towns in Europe that have

above 2000 inhabitants, with their geographical situation, in longitude and latitude, the number of houses and inhabitants.

The author began another work explanatory of the former; of which explanatory work only the first volume has appeared. He is known by several other statistical works.

*Bushing's* Geography is begun to be republished on a very improved plan, which has obtained general approbation; (except in the above-men-

tioned journal, *Ephemerides*, as it encroaches upon the editor's own undertaking.) Two parts have been published; others are printing now. The description of Portugal is my work, of which I sent you a copy lately. The other is Sweden by professor Rich at Griesswalde. The same author is now publishing Denmark. As since his first publication, Finland has been taken by the powerful arms of Russia from the unhappy prince who was the victim of his principles, and of his high feelings not joined with prudence yielding to necessity, Mr. Rich has published an ample description of Finland, in a large volume, which is received with universal applause, even in Russia, where, as you know, German is the language most studied by the courtiers and learned men. I am about to elaborate a description of Spain.

Another Universal Geography is now publishing very fast by the editor of the above-quoted journal, written by one Mr. Kerman.\* It is written principally with regard to amusement, and is illustrated by copper-plates and plans, views of towns, dresses of inhabitants, &c. Portugal, Spain, France, Sweden, Denmark, have been published; but suddenly the author went over to Africa, and left the remaining part of Europe. The author differs entirely from our plan. Our book, according to the plan laid before the public, is a general description of all Europe, and a body of Geography, as complete as possible, and as exact as can be obtained, written by a society of learned men in Germany, Russia, &c. who are not guarded by any supervisor, but adhere only to the plan made by myself and Professor Norman of Rostock. He is known already by his very good description of the whole of Germany, in 5 vols. 8vo. and his Geography of Switzerland, which is the best extant, as is publicly acknowledged by the Swiss themselves, in their reviews of that work. He will resume and new-model his work

\* It is possible that this name, and some others, may not be correctly spelled, owing to the difficulty of distinguishing the letters in the manuscript.

on both countries, as soon as their constitution of government is finally settled. It is essential to our plan to take our Geography only from books of the country we are describing; from materials obtained by means of those of the inhabitants who are intelligent and versed in such matters; and from travellers who have been on the spot. Each authority must be quoted at the proper place. A general introduction contains the Statistics of the country, and a general review of each book and map, of any value, relating to it. We know that all this is not an easy task; but we have prepared ourselves, ten years and more, and have large libraries and collections of maps.

Another general Geography, on a new plan has been undertaken by Mr. Euler, which describes Europe according to its natural boundaries of mountains and rivers, and then joins a political view of the present government; a plan not very fanciful at these times, when lands are divided as a piece of paper, and nations are sold and given away as a flock of sheep.

II. The other geographical productions I shall mention in the order of time.

I omit the many collections of travels translated, abridged, or compiled by several hands. Some of the best have already reached to 20, and even 40, volumes, being of long standing. In them, every new journey or voyage, of any consequence, is to be met with. Some are made only for amusement, others with a view to science, ancient history, &c. Many are translated by able men, with remarks; some by travellers who have been the same route.

Descriptions of single cities, and residences, especially in Germany, for the use of travellers, containing exact accounts of the curiosities, history, &c. are published almost every year. Many go through several editions, corrected.

1806.

*Gaspari's* Manual of Geography, the best now extant; in two *cursus*, as they call it. First *cursus*, 8th edition. Second *cursus*, 6th edition.

*Goede's* England, Wales, Ireland, and Scotland; a very valuable descrip-



tion by a man who resided lately in all these countries: he is now professor at Gottingen. 5 vols. 2nd ed.

Statistical Tables (84) of the kingdom of Wurtemberg. Fol.

*Hormayer's* description and history of Tirol. Vol. i. The author is one of those who are called the rebels of Tirol; but has retired now to Austria.

*Jaezer's* Zeitungs Lexicon; Dictionary of Newspapers; a new edition revised by *Mannert*, 8 vols. This is a useful work, pretty exact in what relates to Germany, France, and the north of Europe. *Winkop's* Dictionary in 4 vols. is perhaps better in many parts.

*Linherdi's* description of the whole of Saxony, (the kingdom and dukedoms;) 4 vols. 3d ed. a very good book of decided value.

*Mannert's* Statistics of Europe; richer in reflections on the present state of European realms, than in accounts. His Statistics of Germany appeared in the same year.\*

*Meusel's* Literature of Statistics. Second ed. 2 vols. A catalogue *raisonné* very ample, complete, and exact. It is not confined to German books, but extends to those in every language.

*Ockart's* European States in 4 vols. folio; very ample, and, in some parts, very good Statistical tables. 12 dollars. Now in a considerable part obsolete by the destroyer's torrent of the times.

(To be continued.)

#### ENGLAND.

THE following works have been lately published.

Jerusalem, or an answer to the following inquiries: What is the etymology of the word Jerusalem? and, Is there any connexion between Salem and Jerusalem? By Granville Sharp.

Discourses on the genuineness, integrity, and public version of the New Testament. By Lant Carpenter, LL. D.

Considerations addressed to a

\* A funeral sermon, delivered shortly before the decease of the late Empire.

young clergyman on some trials of principle and character, which may arise in the course of his ministry. By Stevenson Macgill, D.D. minister of the Trone church, Glasgow. 12 mo.

Sermons practical and familiar by the Rev. Edward Cooper, rector of Hanslate Redware.

Letters to Bishop Hurd by the late Bishop Warburton.

The complete works of Bishop Hopkins. 4 vols. 8vo.

An apology for the late Christian Missions to India. By Andrew Fuller, Secretary to the Baptist Missionary Society.

Remarks on the Version of the New Testament, lately edited by the Unitarians, with the title of "an Improved Version upon the Basis of Archbishop Newcome's New Translation, with a corrected Text, and Notes critical and explanatory," being a dispassionate appeal to Christians of various denominations on some of the first and most generally received doctrines of the Bible. By the Rev. EDWARD NARES, M.A. Rector of Biddenham, Kent; and author of Bampton Lecture Sermons for 1805, &c. 8 vo. 9s.

#### DOMESTIC.

#### LITERARY HONORS.

THE following honorary degrees were conferred at the late Commencements, by the Universities and Colleges in the United States.

Dartmouth College conferred the degree of D. D. on Rev. Leonard Woods, Professor of Christian Theology in the Theological Institution at Andover, and Rev. Jesse Appleton, President of Bowdoin College.

Harvard University conferred the degree of LL. D. on his Excellency Elbridge Gerry, and Hon. Timothy Pickering, Hon. Theodore Sedgwick, and Hon. James Kent; and that of D. D. on Rev. Reuben Puffer of Berlin, (Mass.) Rev. Aaron Bancroft of Worcester, and Rev. Charles Stearns of Lincoln.

Brown University conferred the

degree of LL. D. on Rev. John T. Kirkland, President elect of Harvard University.

Union College conferred the degree of D. D. on Rev. Henry Davis, President of Middlebury College.

Princeton College conferred the degree of D. D. on Rev. Professor Woods, and Rev. Azel Backus of Bethlem, (Conn.)

#### NEW PUBLICATIONS.

*Bibliothèque Portative*; or elegant extracts from French classic authors. Compiled and published by N. Faucon, Boston, 1810. pp. 450. 8vo. 3 dolls. boards.

The art of speaking and writing in a correct manner the French language explained by principles, in twenty four lessons. By N. Faucon, 12mo. 50 cents.

The New Testament of our Lord Jesus Christ, translated from the Vulgate by L. M. de Sacy, revised and compared with the Greek and Latin Versions. Vol. I. containing the Evangelists and the Acts of the Apostles. pp. 400. N. Faucon, Boston, 1810.

An Essay on the law of patents for new inventions. By Thomas G. Fessenden, attorney at law. Boston, D. Mallory & Co. 1810.

The History of Printing in America. With a Biography of Printers, and an Account of Newspapers. To which is prefixed a concise view of the discovery and progress of the art in other parts of the world. In two volumes. By Isaiah Thomas, printer, Worcester, Massachusetts. Worcester, Isaiah Thomas, jun. 1810.

#### NEW EDITIONS.

The Lady of the Lake; a Poem. By Walter Scott, Esq. Boston, D. Mallory & Co. 1810.

The Poetical Works of Thomas Campbell; including several poems never before published in this coun-

try To which is prefixed a biographical sketch of the author; by a gentleman of New York, 2 vols. Boston, D. Mallory & Co. 1810.

Belisarius; a novel from the French of Madame de Genlis. Boston, D. Mallory & Co.

A Dictionary of select and popular quotations, which are daily heard in polite and literary circles, and used by the most elegant writers; taken from the Latin, French, Greek, Spanish, and Italian languages; translated into English, with illustrations historical and idiomatic. By D. E. Macdonnel, of the Middle Temple. First American from the fifth London edition; corrected with additions. Boston, D. Mallory & Co. 1810.

The American Tutor's Assistant; or a compendious system of practical Arithmetic.

The Works of the Rev. John Newton, Vol. iv. D. Mallory & Co. Boston, 1810.

Walker's Elements of Elocution, &c. D. Mallory & Co. Boston, 1810.

The Force of Truth, by Rev. Thomas Scott. Boston, D. Mallory & Co. 1809.

A Treatise on the law relative to Merchant ships and Seamen. By Charles Abbott, of the Inner Temple, Barrister at Law. The second American from the third London edition, with annotations by Joseph Story, Esq. E. Little & Co. Newburyport, 1810.

Oberon; A Poem. From the German of *Wieland*. By William Sotheby, Esq. In two vols. First American from the third London edition. With a Preface, containing Biographical Notices of the author and translator, and a review of the work. Newport, L. Rousmaniere, and J. Belcher, Boston, 1810.

Universal Biography, containing a copious account, critical and historical, of the lives and characters, labors and actions of Eminent Persons of all ages and countries, conditions and professions, arranged in alphabetical order. By J. Lempriere, D.D. author of the Classical Dictionary, Vol. i. New York, E. Sargent, and Munroe & Francis, Boston, 1810.

The Gospel Treasury: volume the first, containing a great variety of in-



teresting anecdotes, remarkable providences, and precious fragments. Selected chiefly from the *London Evangelical Magazine*. By William Collier, A. M. Pastor of the Baptist Church in Charlestown, Massachusetts. In four volumes. Vol. i. Second edition. Samuel T. Armstrong, Charlestown, 1810.

The Poetical Works of T. Smollett, M. D. with the Life of the Author. Charlestown, Mass. Asahel Brown, printed by Samuel T. Armstrong, 1810.

---

### WORKS PROPOSED.

John F. Watson of Philadelphia, and Daniel Fenton of Trenton, propose to republish by subscription (from the London copy in four or five volumes quarto) the Holy Scriptures of the Old and New Testaments. The text taken from the most correct copies of the present authorized version: With all the marginal references, an ample collection of parallel

texts, and copious summaries to each chapter: also with a commentary and critical notes. By the Rev. Adam Clarke, LL. D.

W. Wells and T. B. Wait & Co. propose to publish by subscription the *Christian Observer*, a periodical work which has been published in London for nearly nine years past. Those who have been accustomed to read this work attentively must have seen, that it is conducted by men of uncommon learning, real candor, profound reverence for the word of God, and persevering labors to extend the influence of Christianity. We shall deem it a very auspicious event, as it respects the religious state of our country, if a respectable subscription list can be readily obtained.

The American publishers propose to reprint the original work precisely as it comes from the London press, with the single exception, that the list of ecclesiastical preferments is to be omitted, and the space thus made vacant is to be filled with a list of new American publications.

---

### OBITUARY.

DIED, about the close of last month, at Litchfield, (Conn.) Mrs. ESTHER AUSTIN, relict of the late David Austin, Esq. of New Haven, aged 77. She was a woman of uncommon dignity and worth; and her life was highly exemplary, and becoming her Christian profession.

At the same place, in the beginning of the present month, the Rev. JUDAH CHAMPION, aged 85, for many years pastor of the Congregational Church in that town. He had for several years been incapable of discharging the active duties of his station; and, on that account, had received the assistance of a colleague.

At New Haven, (Conn.) on the 2d inst. Mr. DAVID LEWIS DAGGETT, son of the Hon. David Daggett, Esq. aged 19. This young gentleman was graduated at Yale College in 1808, and was directing his principal at-

tention to the study of Theology. He was a person of interesting manners, and respectable literary attainments; and might rationally have indulged strong hopes of future usefulness. His death is not only a severe affliction to his near relatives and friends, but a striking example to all of the uncertainty of human prospects. It is a matter of comfort, however, to those who best knew him, and were most thoroughly acquainted with his views and feelings, that his mind had long been deeply impressed with the importance of religion; and that, before his last illness, he gave such evidence of faith and piety, as to warrant the belief that he was prepared for eternity.

At New York, on the 6th inst. Mr. SOLOMON WILLIAMS, bookseller, aged 39. He was graduated at Yale College in 1792; was a zealous and

exemplary professor of Christianity; and died in the exercise of triumphant faith.

At Naples, lately, aged 73, the Rev. LUKE CONCANNON, who had been consecrated Catholic bishop of New York, by Pope Pius VII.

At Georgetown, (Md.) lately, Col. WILLIAM AUGUSTINE WASHINGTON, aged 53. His remains were deposited in the vault at Mount Vernon, near those of his illustrious relative.

In Venice, lately, Gen. MENO, Governor of that city, one of the military commanders during the latter part of the French Revolution, and, since Bonaparte came to the government, a member of his Legion of Honor, &c.

At New York, on the 13th inst. Mr. BENJAMIN DOUGLASS PERKINS, of the firm of Collins and Perkins, aged 35. He was graduated at Yale College in 1794; spent several years in England; and was, at the time of his death, a very respectable bookseller.

On the 10th of June last, at Mendon, the Hon. SAMUEL DEXTER, aged 84. He was a man of no ordinary talents and distinction. During the American Revolution he held important offices under the state government of Massachusetts. In his will he bequeathed forty dollars to the Rev. Dr. Kendal of Weston, desiring that he would preach a sermon, soon after the testator's death, from 2 Cor. iv. 18; *The things which are seen are temporal; but the things which are not seen are eternal.* After

mentioning the text, he proceeds, in his will, to make the following solemn reflections:

"The truth of the first of these propositions is self-evident; and the second is commonly admitted as true, on the authority of Revelation; yet how few, to judge from their general practice in life, appear to be firmly persuaded of the reality either of the one or the other! I wish the preacher to expostulate with his auditory on the absurdity of their being extremely assiduous to "lay up treasures on earth," while they are indolent with respect to their well-being hereafter. To those of so blamable a character, and to such as are of a still worse, and, from their vicious lives, appear to be *totally* regardless of the doctrine of a future existence, let him address himself with a pious ardor. Let him entreat them to pay a serious attention to their most valuable interests. Let him represent the summit of earthly glory as ineffably despicable, when comparatively estimated with an exemption from the punishment denounced, and the possession of the perfect and never ending felicity promised in the sacred Scriptures; telling his hearers to imagine they hear ONE FROM THE INVISIBLE WORLD asserting this great truth, that things which are *eternal* are infinitely more important than things which are *temporal*. It is desired, however, that no mention may be made of me in the discourse, save only informing the assembly that it is delivered at my request."

## TO CORRESPONDENTS.

D. S. on seriousness will appear in our next.

An account of the death of Mr. David Lawrence, communicated by ORLANDO, has been received. We doubt extremely whether the publication of this account would be useful. As the joys experienced by Mr. Lawrence commenced but "twelve or fifteen hours before his death," and as his language had an air of extravagance, even as it would be understood by many religious persons; it is submitted to our correspondent, whether such an exhibition of religious affections would not lead many minds to form erroneous opinions, with respect to the nature of religion. The subject of this account died about thirty years ago.